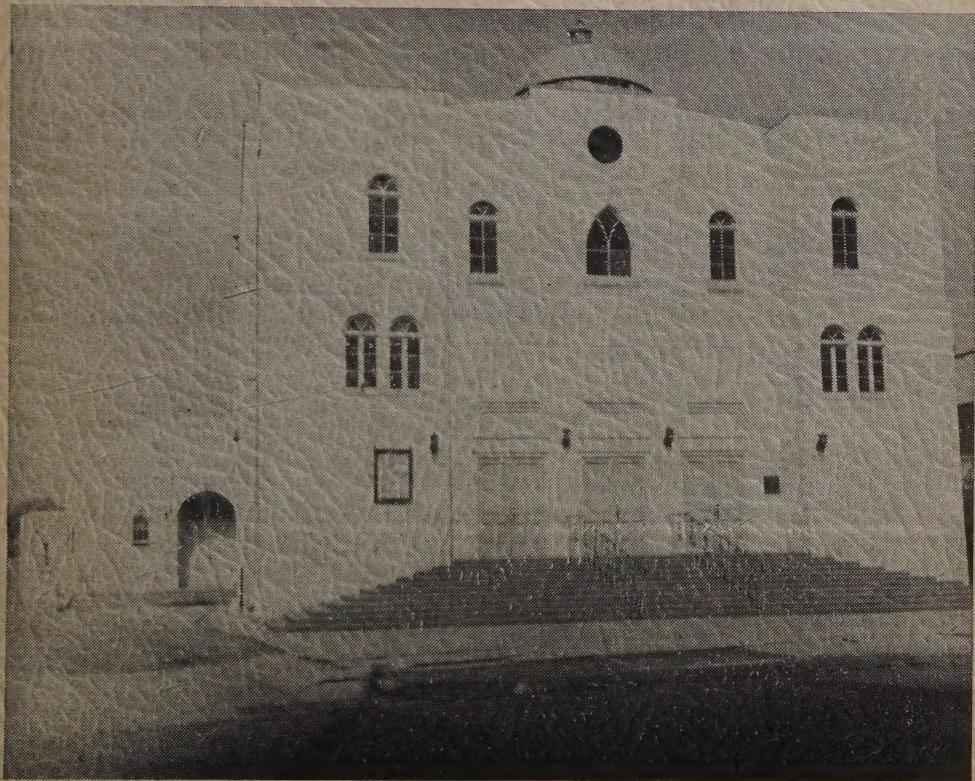


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A.M.E. ZION QUARTERLY REVIEW

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FEB 11 1956

The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor
P. O. Box 146, Bedford, Pa.

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A. M. E. Zion Quarterly Review

THE CHRISTMAS STORY
from the ETCHINGS of REMBRANDT
by
Florence Turverey Reeves

Rembrandt was born the 15th of July, 1606 and died at the age of 63 in 1669. During his life time he was hailed as one of the great painters of Holland, was rich and happy a few years, saw his fine home and all his collection of art treasures sold at auction, knew abject poverty and at last died, almost forgotten.

Rembrandt is generally thought of today as one of the great painters among old masters, but he was also one of the greatest etchers of all time. He sometimes used other methods with his etchings and combined dry-point with his work. An etching is done by covering a copper plate with a coat of varnish. The surface is then blackened and the picture is drawn by a sharp needle. Nitric acid is poured on the plate and that bites into the plate where the lines are drawn and this is what makes the "etching".

After financial ruin came to Rembrandt he turned more and more to the inner depths of life and having been trained by a devoutly religious mother, he naturally turned to the Bible for inspiration. Rembrandt was a thorough-going Protestant and treats Biblical subjects in a Protestant manner. He was entirely original in his approach to religious subjects and while he depicts everything in a humble manner, yet there is always a spiritual content suggested. He does this in various ways—by his amazing use of light, producing mystery or gloom, sunshine or brilliance from a candle, and there is always a sense of atmosphere about his work. His nuances and subtleties of personality give the impression that he had a profound compassion for struggling mankind. Surely this came from his own experience for the tragedy of his life seemed symbolic of the light and shadow within the hearts and souls of all men.

Religious subjects were not common in Holland at the time because Calvin's influence was everywhere. He had stated that painting was for public buildings only and not for churches. Therefore it is the more surprising that Rembrandt should have produced so many religious paintings and etchings. He did not have commissions for many of these yet went on creating them for his own desire and pleasure. He painted more than 700 pictures and produced more than 300 etchings, nearly all new, different, dramatic and showing insight into the life and souls of men.



National Gallery of Art, Washington, D. C.

THE ANGEL APPEARING TO THE SHEPHERDS

Rembrandt did this in 1634 and it is signed and dated in the very bottom of the extreme lower right edge of the etching. He took his subject from Luke 2:8-14.

In a rugged landscape with weather-beaten trees rising from the cliff and a deep mountain lake below, Rembrandt pictures the first amazing and terrifying moment of the appearance of the angel to the shepherds. The glory of the light surrounding the heavenly host illuminates the figures of the men and the cattle and outlines the uneven, irregular trees at the edge of the forest. The swirl of the heavenly host in the brilliance of light makes a fitting imaginative background for the angel messenger while the group below, frightened and distraught, its moving realism powerfully portrayed, a graphic presentation of what actually might have happened.

Both man and beast jump to their feet, alarmed and terrified, their one purpose—to get away from the center of glory, that sudden dazzling brilliance so penetrating in its brilliance. The flock runs helter-skelter in panic and chaos; some animals with tails flying, are leaping over rocks; others are crouched low in abject terror; some are stunned and dazed waiting for whatever blow may come.

Each of the shepherds makes his own individual response to this supremely critical moment in his life. The one in the center with no thought for any but himself, instinctively runs away while the two at the right near the hill are being as practical as possible in a crisis and vainly strive to get the cattle under control. Of the two in the center upon whom the glory is concentrated, one stands with his back to the messenger, yet he somehow reflects the attitude of his companion who even though greatly frightened kneels in wonder and awe at the glory of God. In all the disorder and confusion present here, only this one man hears God's message, "Fear not for behold, I bring you good tidings of great joy. For unto you is born this day in the city of David, a Savior, which is Christ the Lord."

This is an ambitious attempt at depicting the glory of God in the marvelous drama unfolded in the story of the annunciation to the shepherds as told in the Gospel of Luke.



National Gallery of Art, Washington, D. C.

THE NATIVITY

Luke 2:1-7

This etching was made about 1654 and is one of the most charming of all the etched nativity scenes.

In the snug damp warmth of the crowded quarters of the manger on a winter night, Mary and Joseph gladly welcome the shepherds. Since Rembrandt placed the holy personages in Dutch surroundings we may assume that this depicts a Dutch barn but it is as reminiscent of New England as of Flanders. Hay bulges from the loft at the right and above the Holy Family; in the foreground at the right a wheelbarrow on which Joseph has been sitting is turned over on its side; the warm breath of the animals makes a thin cloudy mist as they chew their cud.

The eagerness to present the Christ Child is the endearing picture of loving parents everywhere. The Mother, lying on the hay beside the Babe, lifts her mantle which covers Him so that the shepherds crowding near may see the sleeping Child. She looks up at them to enjoy their admiration and adoration. Joseph is at once the proud father and welcoming host. His expressive face, his deep-set eyes and his outstretched hands give an animated portrayal of the joy he feels because these guests have come. Rembrandt presented Our Lord sincerely and humbly and this is all so natural and so beautiful that we are deeply moved as we look upon the scene.

The shepherds have brought their wives and one his little son. Another carries his bagpipe. They approach reverently, without haste, and with a manifest wonder and restraint. One is just in the act of removing his hat as though prompted by some inner reverence.

By means of the curve of the wall in the background the artist connects the two groups and through the masterly skill of his art, he also united them. The flicker of the candle against the white boards of the barn lights up the whole interior. While Mary and Joseph look up at the strangers, the shepherds in turn have their eyes focused upon the Babe in the manger. As our interest moves over the figures, we always return to the Christ Child who is the center and heart of the etching.



National Gallery of Art, Washington, D. C.

THE PRESENTATION IN THE TEMPLE

Luke 2:22-31

The grandeur and austerity of the temple, the form and ceremony, the gorgeous robes, the ornate crown and crosier of the High Priest make the background for the presentation of the Child Jesus in the Temple. In this rich and pompous setting, Simeon interrupts the solemn occasion by taking the Child from His mother into his own arms and presenting Him to the High Priest.

The consummate portrayal of Joseph and the Virgin as scarcely in the picture is strange indeed, yet it is manifest that their whole attention and devotion are centered on the Child presented by his aged spiritual sponsor.

In the midst of this elaborate formalism Simeon comes with the real revelation of the Spirit. The elderly and somewhat feeble Simeon is lost in glory but the two priests are utterly unaware of his vision and understanding. One priest is mystified, the other bored and who somehow seems to symbolize the rigid formalism of the Temple. The ritual and formalism of the scene against the dark background made a tremendous contrast to the dazzling light of the deep spiritual revelation with which Simeon's heart is overflowing. This sensitive and dramatic presentation reveals the sheer technical skill of Rembrandt as well as his spiritual insight and imagination.

This unusual and even extraordinary and mysterious composition is generally considered to be the "richest and most flashing black and white ever etched."

Tentative announcement of future themes having to do with missions has been made by the Joint Commission on Missionary Education. Because of their general interest we list them here:

1958-59, The Near East

Christian Concerns of North American Neighbors

1959-60, Africa

The Church's Mission in Town and Country

1960-6-, Into all the world Together

Heritage and Horizons in Home Missions.



The Metropolitan Museum of Art

THE LIGHT INTO EGYPT

Matthew 2:13-15

This portrays the real pulse of a flight. The Holy Family is crossing a stream thus leaving no traces behind them; the shadows of the thickets protect them as they flee; Joseph wears an anxious, worried expression as he leads the donkey and feels his way with his staff; the unhappy careworn face of Mary, weary with travel stains, looks almost despondent as she clutches the Child to her bosom. In these various ways the artist has pictured the atmosphere and attitudes of the fugitives and with a few bold strokes of the pen depicts for us all the atmosphere of the circumstances which we know so well attended the flight of the Holy Family into Egypt.

They appear to be emerging from a forest area and are now entering and crossing a stream. As present-day refugees know, this will help confuse those who pursue them for they will lose the path and the scent and might be led to go the wrong way. Observe that Joseph and the front legs of the donkey are almost up to their knees in the water. Joseph is using his trusty staff to guide them so that they will not suddenly be plunged into water too deep for them. With one hand Joesph guides the weary, almost human animal who seems as concerned as Joseph to carry the Child to safety.

The nervous tension, the hazards and dangers are dramatically presented and today when millions of people have had to flee under just as perilous circumstances, this speaks a modern language that Rembrandt could never have dreamed would be possible.

We take this from Christian Economics of January 8, 1957:

"Too many of our schools, welfare institutions, and churches, appear to function on the theory that 'the criterion of mental and spiritual health is adjustment to one's environment.' The crowning accolade of personality nowadays is to be called a well-adjusted person. . . . But behind all the jargon of social integration some still hear the haunting whisper of a mighty saint (not incidentally, a well-adjusted person), a voice that is now a faint echo of his once-mighty thundering. . . 'Be not conformed to this world, but be ye transformed by the renewing of your mind.'—"The Putty Calf" by Christine Fleming Heffner in the *Living Church*.

CREATION AND TIME

J. Van Catledge and Elizabeth Shuford

Nature, according to traditional religious belief, was created by God, who holds the universe together, using it as a means for his ultimate ends. This conception implies that the earth is the pivot of the universe, which naturally and spiritually revolves around man. Modern science has put an end to such a notion of the world. Since the discoveries of Copernicus we no longer believe that the earth is the center of the universe; the firmament no longer signifies it as the boundary line. Our present-day concept of nature seems to be diametrically opposed to the idea of creation by fiat. Nature, to modern man, is the sum-total of blind forces which, regardless of man and his aspirations, relentlessly follow their own laws; and it is precisely this absolute indifference that is characteristic of nature.

Nature, then, is a complex system of relations, a chain of causes and effects which seem to have no beginning or end in time or space. With such a concept of nature, does it still make sense to speak of creation by fiat, or the world and of man? It is not actually the rejection of the anthropomorphic way of thinking and the postulate that all manifestations of nature and human life can be explained through natural causes that has brought about the stupendous discoveries of modern science and the progress of modern civilization? To the human intellect, spontaneous generation is inconceivable, for all understanding is based on the assumption that nothing comes of nothing, every phenomenon has its natural cause in some other phenomenon, through which it can be explained and understood.

It was the Greeks who, in following this rational principle, discovered that concept of 'nature' according to which every phenomenon had its clearly comprehensible cause.¹ Thus the world was freed of all foggy superstition, of all vague spirits. For the first time nature appeared to man in all its beauty, harmony, and rational order as a cosmos, as something which, in spite of certain persistent enigmas, still gave evidence of a character both kindred and discernible to the highest faculty of the human spirit: Reason. To this day all science and philosophy are based on this concept of nature, which no sensible person is likely to abandon again. For a truly scientific understanding of the world no principle except that of reason, no method other

1. Whitehead, A. N., *Religion in the Making*, New York: 1926, p. 90

than an empirical one, will suffice. To reintroduce into science the concept of creation by fiat, with its implication of supernatural intervention, would verge on the absurdity.

But this is not the question. The idea of creation does not infringe upon the province of natural science. It is a religious idea, and its meaning is so far remote from that of science that a confusion of the two spheres would endanger, not only scientific understanding, but religious truth as well. The notion of God as the Creator of heaven and earth, which remains the fundamental presupposition of Christianity, was first formulated in the initial sentence of Genesis. Who would seek scientific information today in such a document of the far distant past, when there was not yet science in the modern sense of the word? Scripture is concerned with religion, not with science; it was meant to reveal religious truth, rather than to transmit exact knowledge. Still we must ask: has the idea of creation lost all of its religious or philosophical significance? Is it mere folly to take it seriously? Or is it not true, on the contrary, that the real meaning of this concept can become clear only if it is cleansed of all the accidental cosmological connotations which seem to challenge a purely scientific explanation of the world?

Let us consider the significance of the word 'creation'. What does it mean, to create?²² We speak of the creative processes of nature, but in fact we should speak rather of its productive forces. Actually we mean only that spontaneous faculty of nature for developing continually from its seeds and for reproducing that which they potentially contain. Creation in the true sense of the word is utterly impossible in nature: an ultimate origination, the absolute coming into existence which is not dependent upon any cause of a similar order of being is unthinkable. This is precisely what makes the universe a stable order that can be comprehended by man's reason. Everything that comes into being must be understood as an effect of certain causes, or as an unfolding of certain potencies which previously existed. Strictly speaking then, nothing new ever does happen in nature. Yet this does not imply that in a relative sense nothing novel can come into existence.

With regard to man, we speak of creation in a different sense when we refer to his creative achievements in science, art, philosophy,

2. Bergson, H., *Creative Evolution*, New York: 1923, pp. 128-163

industry, and so forth. But even the finest accomplishments of the human spirit are not real creations, for all human creation presupposes as its matter the world which man has not created himself. All he can do is to give this material a new shape, the form of his own mind or imagination. More important: man has not created himself, nor his spiritual powers which follow their own natural laws; all his creative work is merely an unfolding of his natural, given faculties. It is precisely this fact which reveals the limitations and finiteness of human existence.

Creation in the traditional religious sense, on the other hand means something quite different. It means the bringing forth of something out of nothing, absolute origination, something which man can neither experience nor understand. This religious idea, though it cannot be defined in its positive content, is all the more important as a negative concept, as a philosophical warning that nothing in the world should be considered absolute. For if we assume that the world and man have been created by God, neither the world nor man can be independent in their existence but must be relative, contingent,, accidental; in other words, they cannot have their origin and meaning in themselves. The relation between the world and a God who is not of it, but different from it, is conceivable only as the relation between creature and its Creator. That is why in the history of religion the idea of real creation first appears when God, instead of being considered a mere natural force, becomes a transcendent Being. We do not know this God through experience or reason but through faith, and we know of the mystery of creation by the same means.

Such a concept of creation was utterly foreign to Greek philosophy. For the Greeks the world was god; nature itself was of divine character. The world had its beginning in itself. It had sprung from an original state, chaos or matter, which in a somewhat changed form, as its true 'nature', remained inherent in it. To be sure, Plato in his transcendent Idea of Good visualized an absolute Principle beyond this world. He even believed that this world had been created by a divine Being, anticipating in some measure the Jewish-Christian concept of creation. But the Platonic god did not really create the world out of nothing; he only transformed the chaos into a cosmos. God was not a true Creator, he was merely an artificer and architect who had shaped the world out of the everlasting matter which was there, and which he had not created. This universe he built in conformity with the Idea, which again was an everlasting pattern inde-

pendent of the artificer. The notion of true creation is only to be found in Jewish-Christian religion. The Christian philosophers were fully aware of the fact that their idea of creation, just as their idea of God, was based on their religion and no matter how earnestly they tried to find a philosophical justification for their religious creed, the creation of the world remained a mystery beyond human understanding, the miracle of all miracles.

Augustine is the first to have understood the idea of creation in all its implications. But even his discussion of the problem reflects the spiritual struggle that had preceded. He starts his contemplations by saying: "If asked why man was not created during these countless and infinite ages of the past, why he came into being so late that, according to Scripture, less than 6000 years have elapsed since he was created? I would reply, just as I replied regarding the origin of the world: if it offends you that the time since the creation of man is so short, take this into consideration, that nothing that has a limit is long, and that all ages of time being finite, are very little, or indeed nothing at all, compared to the interminable eternity. Consequently, if there had elapsed since the creation of man, I do not say five or six, but even sixty or six hundred thousands years, or millions or trillions of years, or this sum multiplied until it could no longer be expressed in terms of numbers, the same question could still be put: Why was he not made before?" Augustine's own words make it sufficiently clear that in my interpretation of the concept of creation I am by no means applying modern philosophical terms to a traditional religious idea. The very foundation of Augustine's understanding of the problem is, that creation is a miracle, the idea of which human reason alone cannot grasp. The conception that the world was created is an integral part of the Christian Revelation.³ That does not mean that the belief in the truth of creation is based merely on the authority of the Bible, on the letter. On the contrary, his conviction rests on its own inner evidence, which makes it immediately acceptable to the human intellect: "We look upon the heavens and the earth, and they cry aloud that they were made. For they change and vary... They cry aloud that they did not make themselves: We did not exist before we existed in order that we might give ourselves existence! And their evident appearance is itself the voice with

3. Ward, J., *The Realm of Ends*, p. 245

which they speak."

These words of Augustine can be taken in a way which has significance for us, even today. The free individuality and spontaneity of all things in the world, and particularly of man, constitute the peculiar character of reality. Yet, reason alone, which explains everything merely through universal causes, is unable to account for this character of reality. The concept of creation, on the other hand, acknowledges both the rational and the irrational elements in the world. For creation means that free and individual beings are brought forth; or, from the point of view of the Creator, it signifies that he has infused his own being into another thing which thereby has taken on an independent existence of its own and may later on itself become productive. Thus, the idea of creation, although transcending human experience, serves to explain the world as it really is in its twofold character of individual autonomy and universal dependence.

Augustine, however, did not conceal the fact that the idea of creation, nevertheless, presents a serious difficulty to the human intellect: the relation between creation and time. We are, indeed, likely to ask: at what moment was the world created, how many years or centuries ago? Is there reason for us to stop at any point? For how could we imagine a temporal limit to the world? In any measurement of time two relative factors are always presupposed: the existence of the world on the one hand, and of man who contemplates it on the other. Yet, if the world and man are created, time must have been created together with the world; and in this case, it was not the world that had a beginning in time, but rather time itself that had a beginning and is therefore limited.

The problem of creation, then, is most closely connected with that of time. But what is the peculiar character of time? The greatest philosophers have tried to solve this question, but they have all confessed to the same experience that every one of us has had: as long as nobody asks us, we seem to know what time is; but as soon as we are forced to give an account of it, we are unable to define it without getting into serious difficulties. It is for this reason that the present-day positivists flatly refuse to answer the question regarding the true nature of time. They restrict themselves to pointing out that, according to mathematico-physical laws, time is an independent variable, and that beyond this fact the word time has no meaning.

But even if it were true that we should never be able to find out

anything definite about the real nature of time, in some fashion we do know this thing that we call time. We take it into account every moment; we consider it the most certain factor in our life. Why is it then, that we cannot understand this seemingly most familiar phenomenon? Why does it appear to be so contradictory? Is time not a matter of experience? Will anybody deny its objective existence? It is this selfsame question from which the whole difficulty arises. For we call only that which we can perceive as actually or potentially present an objective fact; yet time as a whole is not present. The nature of time consists in that it passes, that, as soon as it runs from future into present, it has passed again, and has become past. Shall we say, then, just as the Greek philosophers maintained, that the true nature of time can be comprehended only in the present moment, in the now? Yet, is it possible at all to grasp this present moment? We call present sometimes this century, sometimes this year, or again this month, this day, this hour, this second. But not even the smallest time unit is ever present, for it is time only in so far as it passes. The now is only an indivisible instant, separating the future from the past, without any perceptible existence of its own, something like the mathematical point in the continuum of space. Such a point of time, however, without any extension is not time, it is merely a time limit. The present time, then, cannot be grasped at all, since it exists only in passing, i. e., in becoming past. If this were not so, the present would not be time at all, but eternity. For it is in this way that our mind is wont to imagine eternity as an eternal now, as a *nuncstans*, as perpetually present.

But where is the future that is not yet and the past that is no more if even the present time cannot be grasped? Time always contains an element of non-existence, and yet it exists. It is the all-inclusive principle; everything else in its dynamic process of becoming and perishing is determined by this contradictory character of time. Nothing in this world lasts forever. In fact, it is a strange irony that the higher and more valuable an existence, the more perishable it seems to be. The dead mineral may last a long time, the loveliest blossom lives but a short while, and the highest exaltations and visions of the human soul flash up only for a moment in order to disappear again in the darkness.

Time is the outgrowth of our imagination; therefore the soul is essentially connected with time. No matter how passionate its love, how ardent its religious desire, in this life the soul can never grasp

the Beyond, as for its own future; in other words, it can only believe in it. That is the philosophical meaning of the Biblical saying, "we walk by faith, not by sight."⁴

4. II Corinthians 5 chapter, verse 7.

The Presbyterian Church in the U. S. A.

The Presbyterian Church in the U. S. A. will seek to double giving for its benevolent program from a goal of \$25,000,000 this year to \$50,000,000 in 1962. The action was taken at a three-day moderator's briefing meeting, called by David Proffit of Maryville, Tenn., moderator of the church. It was attended by some 400 clergy and lay delegates from throughout the country. Dr. John T. Peters of New York, head of the department of stewardship and promotion, told the delegates the Christian church in America "stands on the threshold of what may be its greatest era." He said the meeting agreed that the Presbyterian Church's benevolence program was inadequate for the "jet age."

"Where is our joy of learning? What has happened to the zest of discovery? In the last month, we have actually heard suggestions that the Federal Government subsidize students in certain fields. What has happened that we must hire Americans to be curious—that we must try to buy their interest?"—*Theodore A. Gill*

"If men, women and children are led by the Revised Standard Version of the Bible to God and they find its phrases naturally on their lips and in their hearts when they pray, it will endure."—*Luther A. Weigle*

"Because the instinct to survive is primitive and strong, population pressures lead to political explosion. That these problems can be solved by war or by laws is a fallacy. . . . I raise the question: Must not Christian bodies reappraise their position on birth control?"—*Charles C. Parlin*

THE FRUSTRATED CHRISTIAN

A sermon preached at the Upper Ridgewood Community Church
by the Reverend LeRoy J. Hess on September 8, 1957

Last week, on Labor Sunday, we said that making a living is important and that the Christian will give an honest day's work for an honest day's pay and will strive to get an honest day's pay for an honest day's work. We said that making a life is more important than making a living, that sometimes one has to choose between the two, but there need not be and should not be a conflict between making a living and making a life. We said that the way a person makes a living ought to be put to the service of making a life; that every person ought to think of his daily job as a divine calling, as a vocation. In answering the question, "How can we combine these two, the making of a living and the making of a life?", we enumerated certain principles.

Certain thoughts came to me after delivering last Sunday's sermon. Why didn't I stress the joy and deep satisfaction which comes to one who goes to work with God on Monday! I only implied it—I should have done more. To be sure, there is satisfaction in going to work on Monday, realizing that from our work we shall receive a pay check, that we are putting our talents to use, that we are part of an on-going enterprise, that we are accomplishing something. But one can enjoy his work to the full only as he accepts it as a ministry to God. I congratulate those of you who look upon your daily work as a vocation, a divine calling, and rejoice in the joy which is yours.

Another thought which came from reflection upon last Sunday's sermon was this: the Christian often feels frustrated when he attempts to apply Christian principles to concrete situations. This thought came as a result of our statement of certain principles by which our way of making a living can be made to serve in the making of a life. I did not elaborate on how these principles can and should be applied, and for this I do not apologize. The person in a given line of work knows the problems and peculiarities of his daily work and out of his own knowledge and experience he must determine the best methods for applying Christian principles. It would be useless for me, a minister, to try to tell an aviation mechanic how he should apply the Christian principles to the specific situations which confront him from day to day. Persons in a similar kind of work can best help

one another in working out the details of application. Furthermore, it is up to each Christian to use his knowledge, his intuition, his imagination and his devotion in applying the Christian principles to his job.

This we can say: whenever we make a serious attempt to apply Christian principles to our daily work, or to any phase of our daily existence, we are sure to meet with a certain amount of frustration. The reason is that again and again the problem or circumstance does not allow for a clear-cut decision. For example, take such problems as these out of the business world: What is a fair profit? . . . a fair wage? Should this particular employee be kept or fired? Is our advertising true to all the facts? How does a Christian deal with certain customers? How should one deal with a fellow-employee who is a slacker, or dishonest? How should the head of a department deal with an employee who is an obvious misfit?

Take another problem which affects the homes across the land: How much of the "bread-winner's" life should be given to his daily work? On the one hand, as a Christian, he must avoid a lackadaisical attitude toward his daily work, and on the other hand, avoid being a "job-worshiper". Now, I do not have in mind "the feverish desire to keep busy" which affects some people. Emil Brunner calls this "work-fanaticism" and says, "There is a vacuum in the soul, an inner unrest from which one escapes by work. Work-fanaticism is proportional to the poverty of the soul. As nervous people cannot keep still, man with his unrestful soul cannot but work. The modern western world is somehow possessed with this work-fanaticism as a result of inward impoverishment." The true Christian is not bothered with "work-fanaticism". The choice lies between so giving ourselves to our families, our church, our community, and to intellectual and spiritual enlightenment, and an attitude which expresses itself in some such fashion as, "I will give to my job no more than is necessary to get by." Christian principles will lead one to take his stand somewhere between these two extremes, but, just where, every man must decide for himself. No man will, I feel, be able to find the perfect solution and so will find himself frustrated as he endeavors to keep his daily work in its proper place.

Now, what should be our attitude when we find that we cannot apply the Christian principles in a straightforward or perfect manner? Not that of the person who says, "If you cannot apply them without compromising, without any 'ifs' and 'buts', why bother?" Such an

attitude reminds me of the person who, in middle age, decided to attend church to see what it was all about. After attending for four Sundays, he went to the minister and said, "I would like to ask you two questions. First: do you think there is anyone who really loves God with all of his heart, mind, soul and strength?" The minister answered, "No." "My second question is," said the man, "Do you know any person who really loves his neighbor as himself?" The minister answered, "No." "Then," said the man, "I have a third question, Why do you tell the people every Sunday that they ought to love God with all their heart, mind, soul and strength, and their neighbor as themselves, when you know they are not going to do it?" The minister answered, "Because we believe in holding before us perfect ideals, believing that by keeping our eyes on the ideal we will advance more and more toward that which is perfect. Not to keep ideals before us means we will retrogress."

So, because we cannot apply Christian principles in all their fulness in our daily work and in the other experiences of life, we will not give up the effort to apply them. We will strive to apply them, knowing that we are called by God to live out the Christian gospel in everyday experiences, and knowing that the greatest contribution any person can make to the world is to bring the Christian principles to bear upon the affairs of life. For instance, the Dean of Harvard Business School, Stanley F. Teele, says, "Our research program, in its human relations studies, has inevitably been brushing with ultimate values. Indeed, over and over again, the result of such work has been a restatement of the great truths of the Sermon on the Mount—a highly desirable statement in modern times." I repeat, when we link ultimate values, Christian principles, with the everyday affairs of life we are sure to meet with frustration because of our imperfect and partial and experimental application of the Christian gospel.

Let us not be alarmed over our inability to make a clear-cut and precise application of the Christian principles. Let us honestly face the fact that most of our decisions in life are not decisions between white and black, between the perfect and false. It is so with parents in rearing children. How we parents wish that all of our decisions regarding our children could be clear-cut and without apprehension! (The job of being a parent would be so much easier). For instance, at what age should parents insist on truth-telling, and not make allowances for imagination? Again, the Scripture says, "Fathers, do not provoke your children to anger." (Eph. 6-4). This is a good

Christian principle, but every father knows that his child will be provoked to anger when on Christian grounds, he says "No". Or, how should parents insist that their children fulfill their Christian duties within the home? And what are these Christian duties?

In every phase of living, in every vocation, we have to make debatable decisions, and oftentimes we have to choose between two positions, both of which involve good and bad. Sometimes it is difficult to determine which has the more evil and which the more good. Now and then there is a person who says, "The minister is in a choice position. He does not have any compromising decisions to make. All his choices are between white and black, and not between different shades of gray." This just isn't so! Nearly all of a minister's decisions are choices among shades of gray. Seldom can he choose between that which is all good and that which is all evil. Let us calmly accept the fact that we can seldom make a perfect application of a Christian principle to a concrete situation and that we are going to be continually frustrated in living out the Christian gospel in everyday life.

But, we ought not have a free conscience when we make an imperfect application of the Christian gospel, not even when he have done our best to do so, not even when forced to choose between two evils. What, then, should we do? We should seek God's forgiveness. If we have been forced to choose between the lesser of two evils, then we should ask God's forgiveness for the part we have played in creating and maintaining an imperfect, an un-Christian society. There is such a thing as "social sin", and we have had a part in it. None of us is perfect and our imperfections have contributed to an imperfect society.

If we have done our very best to make a righteous decision that is nevertheless imperfect, we should ask God's forgiveness. As parents we do our best to be good parents, but we know we fall short. Even having done our best, we know it is right to apologize to our children for having fallen short. We should apologize to God, even for those honest efforts which have fallen short of the "high calling of God in Christ Jesus." (Philippians 3-14).

When we go to God in confession, what happens? Says the Scripture, "If we confess our sins, God is faithful and just, and will forgive our sins and cleanse us from all unrighteousness." (I John 1:9). Thus we find release from guilt, God "will forgive our sins", and with God's forgiveness there comes peace of mind and soul. Also, if we confess our sins, God cleanses us from unrighteousness. How does

God cleanse us from unrighteousness? By giving us the insight and strength to act in a righteous manner. Yes, something happens when we bow before God in penitence. We go from such a prayer with a heavenly light within us, the better able to apply Christian principles to concrete situations.

Yes, we need to rely on God's strength and grace. One day, Jesus said to his disciples, "How hard it will be for those who have riches to enter the Kingdom of God!" The disciples were amazed at His words. Jesus said to them again, "How hard it is to enter the Kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." The disciples were exceedingly astonished, and asked, "Then who can be saved?" (Mark 10:23-26). What frustrated Christians, those disciples! They had been brought up in a culture which said that riches were a sign of God's favor. If those upon whom God had placed His favor could not be saved, then who could be saved? Jesus answered, "With men it is impossible, but not with God, for all things are possible for God." (Mark 10:27).

Without God, we are sure to fail in making any headway in applying the Christian principles to everyday situations, but with God at work in us, with His strength and grace, we can move onward and yet onward in applying the Christian gospel to all the things we do.

Prayer:

O God, who "helps us in our weakness" (Romans 8:26) and gives light and strength to all who call upon Thee, help us, through Thy strength and grace, to relate the Christian principles to our daily work, to our home life, to our schools, and to all our endeavors, that we may live as good ambassadors of the Lord Jesus Christ. Amen.

"During the past few years, we have tried deliberate waste on a scale that staggers the imagination . . . in a day when millions suffer from malnutrition. At the very best this must be described as a monumental failure of moral imagination."—*Sen. William Proxmire*

"Complacency, frenzy and fatalism are equally inappropriate in the Christian Church."—*Roswell P. Barnes*

AN ADEQUATE AUTHORITY

by The Rev. C. M. Kirkpatrick, Minister
Metropolitan Church, Ridgewood, N. J.

"And he began to teach them that the Son of man must . . ." Mark 8:31.

Up to the time that those words were spoken Jesus was the winsome and appealing preacher of Galilee. He was the sensation of the age. For one reason or another, thousands crowded upon his ministry. To the onlooker, it appeared as if this new Teacher from Galilee would turn the whole world to him. Some even went so far as to say: "The whole world has gone after him." It was the day of great popularity for Jesus. The multitudes were disgusted with present conditions. They were ready and eager to throw off the yoke of civil and religious oppression and embark upon a new program of life. However, they utterly misconceived the objectives of the Christ. Gradually, they began to see their hopes fade into phantoms and illusions, as the progressive revelation of his purposes forced themselves upon their consciences; and they began "to walk no more with him."

It is not only interesting, but tragic, that in spite of the great crowds that followed Jesus and listened to his mighty discourses, very few were won to his way of life? They were fascinated by his words, but they refused to heed his teaching. Perhaps, the most pathetic scene in the life of Jesus is the day when he looked around and saw that the multitudes had left him because of some hard facts he had stated which cut to the core of things. Wistfully he turned to his disciples, and sorrowingly asked: "Will ye also go away?" Although they were ready to reject and throw over-board the present world order of things; it is evident that they were not ready to accept Jesus and his philosophy of life.

The experience of Jesus has been the experience of many another preacher of righteousness who sought to follow in his steps. Those godly and God-fearing men, who refused to trim; who rejected the idea of merely suiting their messages to the tastes of their hearers; who made their messages the "thus saith the Lord God" variety; have seen the crowds grow to large proportions, and then gradually melt away, because of their insistence upon the truth, and many never come back any more.

Jesus, however, was invincible. The multitudes may and did refuse his teaching, but he compelled them to face his deeds. And

today, the world may, and is, ignoring him, but it cannot get around him. He looms large today as the only adequate authority.

At the time the words of the text were spoken, Peter had made his great confession, "Thou art the Christ," and Jesus had pronounced him blessed. After that Jesus began to teach them that the Son of man must suffer many things, and be rejected by the world-order and Church authority and crucified. It was anything but a pleasing prospect for such a vigorous life. Peter was displeased with the projection of such a gloomy and tragic outlook; and took him and began to rebuke him, saying, "Be it far from thee, Lord: this shall not be unto thee." Peter's rebuke, however, was unavailing. The purpose of Jesus was set, his course was charted and he would not be turned from it by the whims of one who must yet see the light. Great men who lay the foundations and weave the fabrics of our existence, are not usually deterred by the voice of caution. Their course is determined not by the set of the wind, but by the set of their souls.

"The Son of man must . . ." The word "must" implies rigid discipline. Perhaps, the most unpopular word in the vocabulary of man is the word "must". Modern civilization has a tendency to reject anything which places upon it restraint. Our sophisticated generation seems to be craving a freedom without compulsion, and volitions without restraints. To feel that there are some things that we must do is usually regarded as an unwarranted invasion of our personal liberty.

This, however, is but a distorted idea of what true freedom really is. It must be remembered that liberty and freedom have their limits, beyond which they may not go. History and experience has taught us that the surest way to lose our liberty is to rid ourselves of all restraint. As a matter of fact, anything in the world that deserves to be called freedom grows out of the most rigid self-discipline. If our civilization is approaching disaster, as many writers would have us believe, is it not because we are unwilling to pay the price of rigid self-discipline?

Our generation has been busy getting away from the negative. And this is as it should be. Who wants to live on the negative side of life? But the tragedy of our situation lies in the fact that as we removed the negative we did not put in the positive. We have been busily engaged taking out the don'ts, but we have not put in any dos. Is it any wonder, therefore, that life to many people seems empty?

We are fooling ourselves, if we think we are going to have true

freedom without discipline. "And with a great sum obtained I this freedom", said one great soul; and it is the unanimous testimony of the world's liberated spirits. Too often we like a clear conception of the way to get the thing we desire most. Frequently we are found identifying freedom with our haphazard pursuits of fancies, and we feel that anything that smacks at discipline must be thrown overboard. Freedom is never that. Freedom is a spiritual achievement purchased at great cost.

Freedom A Fruit of Discipline

In Jesus Christ we have set before us a personality possessing complete freedom; and at the same time, his life is a model of rigid self-discipline. It was his intense self-discipline which issued in that full-fledged freedom, courage and fortitude which made him unafraid in the face of the most trying situations. He seemed to have lived under the mastery of a great moral compulsion. His was the "drive" of an unseen power within. The word "must" was the battle cry of his soul.

This moral compulsion to live for some great and good purpose, is the supreme expression of true freedom. None but those who are obsessed with a fatalistic philosophy of life, can fail to see in Jesus the supreme manifestation of freedom. The course which lay before him was of his own choosing. No power, except the power of his own "free choice", forced it upon him.

The doctrine of fatalism robs life of all its glory and significance. Calvinistic predestination, or its more modern equivalent, Watson's behaviorism, is distasteful and repugnant to the intelligence of the normal man. It robs man of his freedom of choice and reduces him to a mere cog in the wheel of cosmic existence. Take away the element of free choice, and the life and acts of Jesus; his choosing the cross and death, lose their value and significance. If this doctrine be true, we are nothing more than automatons, mechanical puppets, staging prearranged performances in response to the pull of some cosmic string. To accept this view is to deny life.

Jesus and Free Choice

The obligation taken by Jesus in the scheme of things was voluntarily chosen. He never complained of being compelled by another power to accept the course before him. But distinctly said of his life, "No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power tota ke it again." We must concede that Jesus was exposed to all the hazards of free choice, and could

have chosen some other way, had he so desired.

Everywhere we see Jesus, we find that he is propelled by the power of moral compulsion and free choice. "Wist ye not that I must be about my Father's business?" "I must preach the kingdom of God. . . ." "I must work the works of him that sent me." "He must needs go through Samaria." Not forced upon me, but arising from within me; "I must" because I desire.

One's actions must always be viewed in the light of the motives that prompt them. We cannot properly evaluate what a man does until we know why he does it. For instance: here is a man who supports his family because the law compels him to do so. And here is another who supports his family from the inner sanction of love. One man acts because an inner sense of honor and desire grips him. Both men are under compulsions, but it makes all the difference whence these compulsions come. One acts because he has to and the other because he wants to; one does it reluctantly, the other does it joyously; one is compelled by outward force, and the other is impelled by inward desires. One is a free man, and the other is a slave.

The Freedom of Moral Compulsion in Religion

One may well ask: What has the freedom of choice; the power of moral compulsion and inward desire to do with religion? We answer: It has a plenty to do with it. In fact it is the heart and life of all genuine religion. One principle which is dear to the heart of every true Protestant is freedom in religious beliefs and worship. It is an element which is embodied in constitutions of the most progressive nations of the world. We refuse to listen to any authority in religion, except the authority of moral compulsion. But too often Protestantism has been content to propound freedom as a theory, and not accept it as an eternal working principle. Too often it has sought to force upon others what it rejected at the hands of another.

One grave error into which organized religion has too often fallen is condemning and denouncing anything which does not appear to harmonize with its pronouncements. But it is heartening and reassuring that today the props of doctrinal authority are giving away, and the power of moral compulsion is more and more asserting itself. This modern generation is awakening to the consciousness that the voice of supreme authority is not vested in the fossilized concepts of an ante-dated Church, but within the citadel of the soul moved by moral compulsion.

The truth of the matter is that our religion has been embodied in

a Church, and in a Book, but not in us. We did not really embody the things we spoke. We had been professing more than we ever possessed. We have expressed far more than we ever experienced. We have been busily engaged in making hypocrites out of ourselves. Outwardly our religion has borne all the signs of health and vigor, as seen in costly cathedrals, beautiful churches and well-greased organizations. But our sense of moral compulsion compels us to look not at the things without, but at the things within, and we are beginning to realize that the Kingdom of God is not to be built on the outside, but within.

Jesus Not An Authoritarian

It is precisely here that the compulsion of Jesus is revealed in its true setting. It is here that the religion of Jesus differs from our own. "The Son of man must Why?" Because the Church dictates it, or the Bible commands it? Neither of these sources was available for him. His compulsion grew out of his inner response to reality. "Neither in this mountain nor yet at Jerusalem shall ye worship. God is a spirit and those who worship him must worship him in spirit and truth." The religion of Jesus was an inner response to outward realities, not an outward disguise of inner poverty. He was no stickler for authority. To be sure he spoke with authority, and he still speaks with authority. But he never imposed his authority by traditional methods. His commands were invitations; moral challenges; to be accepted under the power of moral compulsion.

What does this moral compulsion of Jesus reveal? Without any question it reveals the greatest need of mankind today. We face no greater need than that of a moral imperative sufficiently commanding to integrate our divided personalities, call us from our vagaries; in short, to master us. Many have awakened to discover that they are masters of their fate, but there seems to be nothing that masters them. Our greatness lies not primarily in our achievements, but rather in our relationships. And a man's relationships will be bad, unless he is moved by the power of moral compulsion.

Let us, therefore, listen to the deeper and adequate authority of moral compulsion. It was this that moved Jesus, and it should be this that moves us.

Finally, the compulsion of Jesus sheds much needed light for living in times like these. It is to be remembered that Jesus was facing the cross and Calvary when he uttered these words. And only as we see Calvary can we get an insight of the qualities and passions

which dominated the soul of Jesus. Calvary reveals the only value worth purchasing. Calvary is not simply an example of courage. It is courage illumined and immortalized by moral discrimination and spiritual insight.

The redemption of Calvary becomes available for us, not when we know the cross as a historic event, but when we share its prophetic insight. Jesus' sacrifice is unavailing unless it impels us to high and purposeful living. We shall be redeemed when we really begin to live for the things for which Jesus died, and die for the things for which he lived. When we are really mastered by the things that mastered him, we too, shall be aware of that fellowship through which we receive power to become the sons of God, "And this is the everlasting splendor of the cross, this spectacle of a love that would not let go of man, and of a faith that would not let go of God."

When we live under the dominance of moral compulsion, there shall be restored to us the belief in spiritual values which we so desperately lack today. Outwardly we profess to believe them, but they do not command us. They do not grip us. We hold them as respectable conventions. We do not experience them as convictions. When we become willing to take seriously the values that Calvary reveals, our faith in God will be reawakened. God will then become for us as he was for Jesus, not a philosophic concept, but a moral necessity.

A young man came to Sir Conan Doyle one day and asked how he could do something great. Conan Doyle told him that if he wanted to do something that was really great, to go out and get himself crucified.

So must we, if we would do really great things.

"The needs of men are great and many are turning to the churches. It is imperative that churches together help men meet their deepest needs and find their true place in the church and in society."—*Roy G. Ross*

"I am convinced that the people of Russia live in active dread of military aggression by the United States . . . but I am equally convinced that in the hearts of the Russian people there is a yearning for peace equal to that so genuinely felt in our land."—*Charles Parlin*

"And in that region there were shepherds out in the field keeping watch over their flocks by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear." St. Luke 2:8-15.

by David H. Bradley

The beautiful Gospel of Saint Luke has brought to us this impressive word picture of our Saviour's birth. Unlike the coming of the Magi, the simple nature of country folk is revealed to us in this moving account of the announcement to the shepherds in the fields near Bethlehem. While it is a moot question as to whom these workers happened to be—for some authorities declare that they were shepherds guarding the flocks which were to be used in the Temple sacrifices while others play on the word *even*—let us go even unto Bethlehem to suggest that they were at a distance from this little city, we are wont to believe that the divine planning of the Almighty reached down into the very hearts of the first earthly messengers of the Christ coming. So we can suggest that here were men, chosen for their diligence of service, and their very rugged nature, for temple flocks lay out all the year and demanded the constant vigilance of their keepers.

To these simple folk was given perhaps the highest honor ever bestowed on mankind, the transmission of the good news to their fellow men. One may never know the inner thoughts of these shepherds of the hills of Bethlehem but we do know that a careful searching of the Scriptures allows but one other instance when mortal ears heard angelic music. And significant too are the opening words of the heavenly messenger: "Be not afraid; for behold I bring you good news of great joy . . ." And He told them of the long promised Saviour, the Messiah, The Lord, but above all, came the added message that if they so desired they might go and see this babe wrapped in swaddling clothes and lying in a manger. And, as in the Temple of the Most High, once the sacrifice, the Son of God, was laid on the altar of men's hearts, music, this time, heavenly music burst forth singing "Glory to God in the highest and on earth peace among men with whom he is well pleased."

One wonders too about the inner thinking of these men as they looked down upon the feeble throb of this infant's life and recognized that upon the shoulders of this helpless Babe rested the salvation of the world.

A few weeks ago it was our privilege to hear a choir sing very

beautifully that great anthem based on the words: "God so loved the world that He gave His only Begotten Son". And as they sang two basic thoughts came to us: first, the all-giving nature of God as He presented to mankind His Son, a wee Babe, helpless, dependent, trusting. The second thought had to do with the part we all must pay if God's gift has not come in vain.

As we have said before, Joseph and Mary were poor people, selected from a nation of believers in Almighty God; and yet they had no special weapons for defending the Son of God save the strength of their love and their devotion. They had no servants to guard his cradle, no family power against the Roman legions or voice which could have been raised against those who might have desired to harm Him. And yet, God gave His Son. They could offer poor shelter, so poor that His first home was literally a stable and His first cradle was merely a manger. In truth God gave His Son into the care of individuals who had economic status that precluded physical hardship.

And when you read the Christmas story as told in the Gospels of St. Matthew and St. Luke it is not hard to glean the idea that God placed great dependence on mankind as He gave His Son. His very life was dependent on dreams, the warning of the Wise Men and the dream of Joseph. And prior to these, the dependence on the shepherds to spread the good news.

Perhaps on this Christmas Day we would do well to remember that these shepherds, once having viewed and worshiped the Christ Child, fulfilled their mission as they returned to their flocks, glorifying and praising God for all they had seen and heard, as it had been told them. Theirs was not a simple recognition of God's gift, but an acknowledgment of personal responsibility—"they made known the saying which had been told them concerning the child."

There is an old Negro spiritual that goes something like this:

Go tell it on the mountain
Over the hills and everywhere,
Go tell it on the mountain
That Jesus Christ is born.

When I was a seeker
I sought both night and day
I asked the Lord to help me
And He showed me the way.

Go tell it on the mountain
Over the Hills and everywhere,
Go tell it on the mountain
That Jesus Christ is born.

They made me a watchman
Upon a city wall
And if I am a Christian
I am the least of all.

As to the shepherds of the fields of Bethlehem, God has intrusted unto us a great message, a great message which can be interpreted only by those who have had the personal experience of His Birth. The good news was told in those days by unlettered men, busy men, men of low estate. The Christ Child was cared for by a simple carpenter and a virgin. Surely our call today is to as important a cherishing of Vital Living as it was to those of old. Our responsibilities, because of our blessings, are the greater, not only at home but abroad and he who thinks only of himself and his family circle does his faith a grave disservice.

"I am concerned that of all the failures and weaknesses of the Christian church, there is none today more costly to our cause than lack of faith in one another."—*Eugene Carson Blake*

"The National Council conceives one of its functions to be that of serving as the representative conscience of the churches . . . affecting the well being of humanity."—*Roy G. Ross*

"The danger lies not in fantastic achievements but in fantastic human reaction. . . . We seem to be acting like spiritual adolescents at a time of scientific maturity."—*O. Frederick Nolde*

REPORT OF DIRECTOR OF CHRISTIAN EDUCATION OF CHILDREN, BAY CITIES DISTRICT

by (Mrs.) Evelyn Roberts

To Bishop J. D. Cauthen and Mrs. Cauthen, Presiding Elder H. P. Lankford and Mrs. Lankford, Ministers, Dr. Bradley, Editor of Quarterly Review, and Members of the Annual Conference, Bay Cities District, California—As District Director of Christian Education of Children I wish to make the following report—

It has been a blessed privilege to have had the opportunity to serve our Master through this particular avenue: Before one can do any kind of job one must be aware of its responsibilities. Dr. J. Van Catledge in his book, Building a Program of Christian Education says, "The primary responsibility of each District Director of Christian Education is that of planning and directing a program which aims to improve the quality of education in the division." He further states, "Unfortunately, the District Directors of Christian Education are following a somewhat fruitless path. There are reasons for this. The majority have no professional training for their functions. If possible the individuals selected should have some formal training in the field of Christian Education especially in the age group for which they are assigned or should have evidence of being willing to learn through the study of books and other literature and by attending schools for the training of leaders. After an objective look at myself, I realized that my formal training had been in other fields than Christian Education so I immediately took the advice here given by Dr. Van Catledge by availing myself of various areas of enrichment which will be indicated in this report.

Realizing that all enterprises that are worthwhile must have a sense of direction provided by a clearly understood purpose, we wrote Dr. Eichelberger who sent to us a 23 page booklet entitled "Goals for the Christian Education of Children". What we have done this year has been an attempt to realize these goals.

1. International Journal of Religious Education, official publication of the division of Christian Education, National Council of Churches.

2. Child Guidance in Christian Living, a monthly magazine for teachers of children in the church school.

3. The Church School, a magazine for Superintendents, Pastors

and Directors.

4. Bible Adventures for Juniors.

5. The Church School Herald, A. M. E. Zion Church, which we were already taking.

This material found in these magazines of Christian education gave us a wealth of information and we recommended this material to local teachers and leaders of Christian education in the Bay Cities District. We availed ourselves of the numerous books found in our local library on the education of children. We made contacts with directors of Christian education in other denominations exchanging ideas and resources.

This conference year I have attended the following institutes for my professional growth in Christian education.

Youth and Christian Workers Institute

On February 22, in Oakland, California, I attended the Youth and Christian Workers Institute sponsored by the Christian Education Department of Greater Cooper A. M. E. Zion Church under the leadership of Miss Esther Rogers, Episcopal area Director of Christian Education. There were eight workshops centering around the theme "One God has Created Us, and where more than 300 young people and church leaders of different religious denominations attended. This was one of the best organized and one of the most inspirational institutes that I have attended. The 30 youth and adults who attended from Vallejo hope that this institute is going to become an annual event.

Children's Choir Workshop

On April 27, in Vallejo, I attended the Children's Choir workshop sponsored by Northbay Chapter, Choral Conductor's Guild of California. The Children's Choir workshop was led by Mrs. Edna Kelley, Instructor in Voice and Children's Choir Methods at San Francisco Theological Seminary. At this workshop approved music for children and good choir methods were demonstrated.

Laboratory School

June 16, 17, 18, 19, 20, I attended the Laboratory School in Berkeley, conducted under the auspices of the Congregational, Christian and Methodist Churches. This Laboratory School provided an opportunity to observe the teaching of children in Christian education, lesson planning and class evaluation. One hundred and fifty teachers and leaders of children in Christian education attended this

institute. Much of what we observed and learned there was used as a basis of our sessions in Christian education of Children at the District Conference. For those who were unable to attend the conference, we wrote giving them a summary of the material.

Missionary Education Institute

August 2, 3, 4, 5, 6, 7, I attended the Missionary Education Institute at Asiolomar. No good teacher in the church school can afford to be unaware of the missionary education materials, for there must be a correlation with the work she is doing. This institute was attended by 650 people on the west coast. Just being there with so many people dedicated to the work of Christ was an inspiration in itself. There we had many experienced, professional leaders in Christian education such as Dr. Wichman, of Cameron House, San Francisco, Dr. Akagi from the University in Japan, Miss Frances Hill, Director of Children's Work, Indianapolis, Mrs. H. H. Kodani of U.C.L.A., and many others. A wealth of books in Christian Education of Children were displayed.

Week Day Teachers Fellowship in Religious Education

September 6, 7, I attended Week Day Teachers Fellowship at Saratoga, California. The emphasis was placed upon religious education of children. Some of the leaders were Mrs. Mary S. Kimber, Director of Extension, Pacific School of Religion, Miss Jessie O. Todd, Head of the Children's Work of the Methodist Church and others.

The enriching experiences we have had as a result of attendance at these five institutes, we have tried in part to make available to local leaders and teachers of Christian Education in the local churches. In our sessions on Saturday, we will pass on to those in attendance much of the information gained at these institutes.

This year our emphasis has been placed upon "In Service Training." We have called attention to the fact that, we the lay leaders 90 per cent of Christian education of children in our local churches are the people whose specific training is in some field which we are engaged 5 or 6 days a week in the business of making a living but who on Sunday morning become the Church school teachers and leaders. As all our specific training has been in some field other than Christian education, it is absolutely essential that time and study be devoted to in service training through our attendance at leadership training classes in our own communities and through the study of books and other materials. We have made available to local teachers

suggested materials for in service training.

We have emphasized the fact that love is one of the greatest lessons that we as leaders in Christian education are called upon to teach by precept and example. We have also emphasized the fact that no matter how efficient we may be in the skills and techniques of teaching, we can not bring to our work the enthusiasm, inspiration and consecration needed if we do not love the people with whom we work, the membership and the minister who is placed in the leadership of the church.

We have tried to encourage a sharing of ideas and projects. We have asked that teachers keep in mind that the minister of the church is in most instances the only person in the church who has had training in Christian education and make use of this knowledge. We have suggested that teachers invite the minister to their classes and have him explain the communion, baptism or some other subject. This we feel is of tremendous importance.

We have tried to promote a growing interest in the knowledge of the history of our church and the use of denominational literature. We sent out a mimeographed list of materials including the History of A.M.E. Zion Church, by Dr. David H. Bradley.

Evangelism has been emphasized realizing that the Sunday School can and does do many things but the main purpose of it is to teach people the Bible with the purpose of bringing those who attend to the saving knowledge of Jesus Christ. The Sunday School is a soul saving station. If we as Christian education leaders and teachers do effective teaching then at the Sunday morning service there will be few vacant pews. Every good teacher attends the morning worship realizing that one must take in as well as impart and that we are an example to the children we teach that we believe attending church is important.

We have pointed out that there is no substitute for preparation realizing that "souls for which Jesus died are in our hands and we must increasingly study the Bible and provide ourselves with books that will improve our teaching along with attending leadership training classes for our personal enrichment.

Summary

I wish to express my appreciation for the cooperation I have received as well as inspiration from the district officers, presiding elder and ministers.

In the Bay Cities District we have much for which to be proud

for it does not matter whether one worships on Sunday morning at an A.M.E. Zion Church in Madeira, Merced, Modesto, Fresno, San Jose, Palo Alto, Redwood City or whether it be at Sacramento, Vallejo, Oakland, San Mateo or one of our three Zion churches in San Francisco, or one Sunday morning of the Quarterly conference when our presiding elder is the speaker the message one hears is profound and challenging if one goes with an open heart and mind. We feel it is the duty of teachers and leaders of Christian education in the local churches and the district to teach children to appreciate the leadership of our ministry and to feel a sense of responsibility to co-operate with that leadership.

There are many things that we did not do that we wish we could have done but we have sincerely tried to make a beginning in the right direction by trying to carry out and encourage local leaders to carry out and realize the goals of Christian education of children. I ask your prayers that I may become a better instrument through which the will of the Master may be done. I would like to conclude this report with reading an excerpt which is a challenge to all leaders and teachers of Christian education.

And a voice said, "For all children there is the right to a faith that will sustain them in today's world."

And I said, "What faith"

Then the heavens seemed to open and the voice replied,

"Faith in goodness,
Faith in beauty,
Faith in honor,
Faith in love,
Faith in the eternal rightness of the universe,
.....
Faith in me, their God."

I listened, but the words did not satisfy me. I stirred impatiently. I cried, "How can they believe in beauty? Many have never seen beauty. Or in love, when some have never known love?

How can they believe in honor when today's world provides them with so many lessons in dishonor?

Or in the eternal rightness of the universe, whose universe has betrayed them before they were born?

Or in You, when they do not know You?"

And the voice answered, "That is *your* job. Go out to all the

children of all the world. Bring them the love that they must know, to know me; the beauty they must see, to see me. Introduce them into the world of honor; be the advance guard of a universe that does not betray. That is Christian education."

The voice died away and again I sat silent. How could I do this thing, I who was but a little child myself? Did I know truth? Did I know honor? Did I know loveliness?

(Silence)

Then I heard the voice again and it said. "What you think you do not know, that *I* am. I am honor, I am truth, and I am loveliness. And I will conquer in any society where I have an open channel through which to work. Be to me an open door. Be to me the way into hearts of children, everywhere."

I sat silent. Could *I* be that? And then a radiant gladness filled my heart. *I would* be that.

(Psalm 8)

(Silence)

Hymn

"Modern girls work just as hard as their grandmothers did but we tend to underestimate the capacity for growth and leadership of the young people in this country."—*Margaret Hickey*

"If someone should propose that a public school teacher be paid \$15,000 a year—the salary of a very low-priced baseball player—every Chamber of Commerce and taxpayers' association in the country would call this a form of "galloping socialism"."—*Truman B. Douglas*

"The church's unity and the Christian mission are based on something deeper and more compelling than mere expediency. . . . The mission of the church without unity can never be the fulfillment of our Lord's great commission."—*Rajah B. Manikam*

"Our American nationalism greatly affects our churches for our people find it quite easy to equate patriotism with Christianity."—*T. Donald Black*

SEVENTH REPORT TO THE COLUMBUS DISTRICT OF THE OHIO CONFERENCE, AFRICAN M. E. ZION CHURCH

The Viola Spottswood Memorial Church
Columbus, Ohio

October 9, 1957

"Thus speak, exhort, reprove, with all impressiveness. Let no one make light of you.

"Remind your hearers that they must submit to the rulers who are in authority, and obey their regulations; they must be ready to undertake any good work, not speak evil of any one, nor be contentious, but be yielding and constantly manifesting a gentle spirit towards all men. For the grace of God has displayed itself with saving power to all mankind, training use to renounce ungodliness and worldly desires, and to live sober, upright, and pious lives in the present world, awaiting fulfilment of our blessed hope—the Appearing in glory of our great God and Savior Jesus Christ; who gave Himself for us to purchase our freedom from all iniquity, and purify for Himself a people who should be His own, zealous for good works."

And so, Fellow Believers in Christ, we greet you for the seventh year: Bishop, Presiding Elder, Pastors, Preachers, Lay-workers, and Delegates, and Friends. It is with great joy in the Holy Ghost, and in Thanksgiving to Almighty God, through His son Jesus Christ our Lord that your servant is privileged to bring this report of the work on the great Columbus District of the Ohio Conference of the African Methodist Episcopal Zion Church. I wish I had words with which to express my entire feelings for the happiness that is mine, as we review the progress being made in the district this day. Neither am I the kind of artist that might give through canvas by embroidery or painting, revelation of the advance, but go with me in your imagination over the field and you will see what we mean when we say that progress is being made; and it doth not yet appear what this district can be, if we who are now on the field are willing to broaden our vision, and give both time and money to push out into areas where our Zion has never been. It is a known fact that Zion has been to complaisant to have one strong church in a city or large town where others have half-dozen churches or even whole districts. Today with some attention from those in the better churches in Cleveland, Columbus, and Cincinnati; with encouraging efforts on the part of Zion's

laity in these cities in the Buckeye-State, those Mission churches that have been founded in the past two years will most certainly grow into thriving societies.

Brethren, the time for selfish thinking, for thoughtless words, for seeing only the church that you paastor, for thinking in terms of yourself and family alone, is far past. This is a day in which we must throw our arms around and out to those who are trying to expand the work of the Church of Jesus Christ among us. We should do some teaching of our parishioners to give for Home Missions near by as well as Foreign Missions far away. Our people are pouring into our section of the nation from the South almost daily, and Zion must help provide for them jobs, homes, and churches. We know that other groups will get some of them, but it is up to us to get our part also. I say, then, let us organize for just that type of work while the iron is hot in order that we may mold the church of the future now. Our Bishop, Bishop Stephen Gill Spottswood, has high-lighted the way, and it is for us to put our shoulders to the wheel and help make this District and Conference Zion's strongest point in the North.

I. The State Of The Country

Since September 3rd, the United States of America has been in the eyes of the world as a police-state, all because one-fourth of the nation desires to hold one-tenth of its population from sharing in the full benefits of education as provided for by the states. It is a question of color where the people who run this area of the nation is concerned, when they speak of population, they mean Caucasians only or the people which have lighter skin. It is almost impossible to predict the consequences of the future both domestically or abroad, but we do know that this whole business has puzzled and shocked our allies and friends including hundreds of millions of people with colored skins. Since we Americans, officially and privately, are prone to be excessively critical of other peoples, and of some of the things that go on in other countries, this that has been happening here at home for the past six weeks should sober us a bit. Many have been over critical of our Secretary of State, saying, that he preaches and moralizes too much. While even private citizens tend to talk as though everything in the world would be alright if everyone followed our way of life. Here is what I mean, we take a high and mighty stand on colonialism which involves what we consider as treatment of colonial peoples as second-class citizenship. We fume and fuss be-

cause the colonial powers argue in favor of gradualism in solving such problems.

This that has happened in the past few weeks should make us know that we are far from perfect in solving our own problems of human relations. We Americans would do well to speak in the future with more humility about the shortcomings of other nations—and to show more sympathy and understanding of the obstacles to solving issues which involve human problems.

All is not well where the state of the country is concerned, even though the first Civil Rights legislation in almost one hundred years became law this year, after having passed through our Congress and was signed by the President. Integration of the public schools, labor racketeering, public spending and all have us disturbed.

However, one has only to stop and do a bit of thinking, and it stands out, that ignorance is our one great enemy. We do have at our disposal a mighty weapon that can be used against this enemy, education, for as the noted historian H. G. Wells has well put it, "Civilization is a race between education and catastrophe." Or as the late George Bernard Shaw once said: "Ignorance, ignorance, ignorance everywhere; that is what is wrong with us, and what defeats our good intentions every time." Let me say here, that material assistance is not all we need in our educational system, although it is essential. Do not get me wrong, brethren, schools are not the only source of education, but they are a primary organized source in our modern societies. However, the most important thing today for the future of mankind is the acquisition of the wisdom which knowledge and understanding can and will bring.

There is no doubt about it, science has achieved the power to destroy civilization. The wisdom to control that power has not as yet been won, but we must win it or disappear from this planet.

II. The State Of The Church And Its Concern

It is a pity that the Church, of which our Zion is a part, has been so lacking in its efforts to save the world where the people of color are involved, and, yet, she has not been without prophets whose voices though dim were not shouting even in the midst of the noise and clamoring. There are people in our midst who would like very much to attempt Thought-Control where human rights are concerned, but like three Episcopalians, one Methodist and one Presbyterian ministers are preaching through "Concerned South Carolinians, Inc.",

there are others in the church who believe: 1. That God created all men in his own image and therefore all races are equal in his sight. 2. That although there is no superior race, certain differences are to be recognized because of environment, but these differences are not due to an inherent inferiority. 3. That the public school system must be maintained for all the people. 4. That any solution to the present dilemma must be sought within the framework of the Supreme Court decisions, which are legally binding and morally valid. 5. That nevertheless cultural patterns cannot be changed quickly and the reality of this cannot be wisely ignored in seeking solutions. 6. That neither the extreme pressures of the N.A.A.C.P. nor the extreme resistance of some citizens' councils offers the best direction for the south. 7. That personal freedom of choice and association in social relations must be maintained within the bounds of a democratic society, even if desegregation becomes the accepted procedure for tax-supported institutions. 8. That all southerners should explore the situation thoughtfully in the light of Christian love and our democratic heritage, believing that we can go forward together, even though slowly. Certainly this is the heresy that threatens not only the south but our nation. Let us not think that these words are taken lightly, nor are those speaking receiving glorious praise, for they are suffering persecution and invasion of their private communications by high state officials, howbeit, other high state officials heading other states have persecuted Christians before; and men have been dying for just such for a long time.

III. A Look At The Work Of The District

It is very good to have workers like Mrs. Miller, Fuller, Kirk, Gamble, and Dunn carrying on the Missionary spirit; although it was not ours to be in the first Missionary Mass Meeting at Dayton, last August, we were informed that it was up to par. These good Sisters will carry on. In the work of Christian Education, we have Sisters Pierce and Trammell, and Brothers Kerr and Willoughby, along with Sister Davis, the Conference director—who are asking that the churches of the district send delegates and youths to the meeting on November 29th, 30th, for our Christian Education Convention. We are grateful for these very fine workers, and our prayer is that the Church of which our Zion is a part may be increased through their efforts.

Our Mission Work, beginning with Cleveland, looks very good

from this point. We are happy to say that St. Luke under the new pastor, the Rev. C. L. Ransom has made a good start; Community, supplied by The Rev. J. K. Blake is trying to go forward; while Christ Church (Central) under the new pastor the Rev. N. J. Johnson is bidding to become our strongest of the missions as of now. OMEGA, our new point under the leadership of the Rev. James Lewis is destined to grow into another church; and so does Emmanuel Church, pastored by the Rev. C. C. Ware. We are sorry to report that we are in doubt concerning St. Joseph and the Rose of Sharon, we hope to be able to catch pastors Maize and Hall so as to know what is on their minds. Lilly Chapel, led by the Rev. Paul Hall is making a very good start also, the Sunday Schools in each of these Missions are in need of some literature from Zion's publishing house. However we should congratulate these modern pioneers for their courage to go out and find new points in the name of our great African Methodist Episcopal Zion Church.

Our other churches in the city on the lake, St. Paul's, one of the largest and finest anywhere in Zion, led by the dynamic Dr. Albert L. Fuller, still forges ahead. Bethel, pastored by that fiery preacher the Rev. Amos A. Ackerman, will soon return to their finished auditorium, a completely new building after the fire destroyed the old church December 18, 1956. St. Peter's, continues to hold her own under the Rev. Ollie Graves.

Oak Street Church, Massillon, under the leadership of Dr. A. J. Wood, and St. Mark's, Dover, pastored by the Rev. Clarence H. Howard, are both moving along nicely.

St. Stephen's, Zanesville, has had its ups and downs, but we hope for new life here with the Rev. James E. Rice, a family man who has with him a family of five to give some encouragement to the work.

New Hope, Lorain, pastored by the Rev. Ellis Clancy whose wife and daughter are very much in the work with him, is moving along very well.

We move next into Columbus, the capital city of the State of Ohio, where in the past two and one half years, almost the impossible has come to pass. However, it has not materialized without your knowledge and assistance, we have gone from one nice church building to three church buildings, and the promise of another shortly—thanks to the foresightedness of our leadership, which includes bishop

and pastors and laity. Caldwell Temple under the able leadership of the eloquent Rev. J. Dallas Jenkins; Maxberry Tabernacle, led by that noble evangelist the Rev. E. S. Maxberry; and The New Viola Booker Spottswood Memorial Church, pastored by the lawyer-preacher the Rev. W. S. Lyman, Sr.; with the new Hood Memorial Church, under the Rev. Mary C. Dowsey, are all destined to make our Zion felt in this city.

We move on to Springfield, where the Greenwade Chapel under the watchful eye of that meticulous minister the Rev. F. E. Johnson, Sr., is still looking forward.

St. Paul, Dayton, under the able leadership of that quiet but deep minded minister the Rev. D. R. Miller moves onward with head high.

We come next to Cincinnati, the city of the seven hills overlooking the beautiful Ohio River, where St. John's, the Mother Church of this Ohio Conference, holds forth under the leadership of Dr. Joseph F. Dunn, that veteran pastor of many a battle. St. James, pastored by that very fine lady, who is both a founder and builder, the Rev. Nina E. Robinson, who is now leading them into a very beautiful church fully completed. St. Luke's, Lincoln Heights, is led by the quiet but smiling pastor-builder, the Rev. Henry Walker who has promised to finish this building in his first year. St. Paul's, Covington, Ky., is pastored for the first time since the completion of this lovely church building, by the Rev. W. M. Cunningham, who comes fresh from our second church, Toledo, Ohio.

Now, before we close this report let me tell you of our hope for the future. At Mansfield now we have Dr. L. Winton Jaxon on the ground trying to get Zion going, and we have already received words of contacts made. The same can be said of the Rev. S. Cecil Franklin at Norwalk and South London; and the Sandusky investigation by John H. Wilson. Let us pray that good may come from these ventures.

To each of the pastors and their wives, please accept this Rose-Word from us for your love and kindness toward the Elder. You have made work all the more pleasant because you have given us fine food and a good bed, along with much good-will that is so needed in these travels. A million thanks to you for everything, and the God of Love continue to bless your every effort! And this goes for Mrs. Pierce and "the House of Pierce" who also worked with the Elder.

Because of the time element, please accept our invitation to feel

free to come into the District Manse at 135 Franklin Park W here in Columbus, or phone us at Clearbrook 8-4910. It is God's and yours, come anytime after the Elder and family move in.

And now, time will not allow us to talk of the meeting at Oberlin, Ohio, a few days ago on "Faith and Order", concerning "the Unity We Seek." Nor of the other meetings that called together many of the world leaders of Protestantism, both here in our own country and overseas. We would love to give some views concerning the same but we do not have the time just now.

Again, thank you Bishop for the appointment, and each of you for allowing us to serve with you.

Since Caldwell Temple is to be host to the General Zion Education Convention next year, please let us help make those visiting in our midst very happy that they sojourned in the Buckeye State. We beg of each pastor in the Columbus District to please let us plan now to give Pastor Jenkins and Caldwell our fullest support, for it is our Zion that is coming next July.

Yours in His name,

I. Benjamin Pierce, P. E.

"A world which regards its not improbable extinction as being as pointless as stepping in front of a bus needs the ministry of a church which has something to say more relevant than a denunciation of cocktail parties."—*Truman B. Douglass*

"In these times, when mankind is awed by new dimensions of physical reach, when many stand in fear before new discoveries of power and when many are tempted to put their trust in a race for control of that power, we have a witness to make to the world."—*Roy G. Ross*

"For me personally, it is impossible to square a philosophy of segregation or subjection with the Christian doctrine."—*Charles C. Parlin*

THE CHURCH

NEW YORK, Nov. 26—Protestant young people have pretty definite ideas about what they believe and don't believe. These will get the attention of churches during the fifteenth observance of National Youth Week Jan. 26-Feb. 2.

Young church men and women throughout the nation will use the occasion to discuss their Christian beliefs among themselves and with their elders. The pattern will be set by the 1958 theme, "Lord . . . help our unbelief."

Hundreds of local church youth fellowships and community Christian youth councils will hold week-long programs of "faith seminars," prayer services, and informal group discussions in homes. They will emphasize the building of personal faith as a lifelong process.

National Youth Week is sponsored by the United Christian Youth Movement, youth agency of the National Council of Churches and representative of the ten million members of denominational, state, and local councils which comprise it.

Gladden Schrock, North Manchester, Ind., national chairman of United Christian Youth Movement, said, "If we are to know the truth, we must seek the truth. There is a new urgency for us, in the nuclear age, to know what our faith is and to relate it to the life-and-death decisions of our generation." Mr. Schrock is a student at Manchester College.

The observance begins on Youth Sunday, Jan. 26. Thousands of churches will recognize the place and purpose of youth in the life of the church and the community by worship services and sermons by young churchmen.

During the week approximately a thousand radio stations will carry a play, "The Common Quest," written by John Matson and Robert Dell, McPherson, Kans. Some 50 stations on the CBS-TV network will carry 10:30-11 a. m. programs for Youth Week.

In addition, a TV play, "Faith in Our Lives," by Robert Baxter, of McPherson, is available for local church groups for TV production.

UCYM encourages each community to raise its own questions for study and exploration. Typical of the kind of questions Christian young people will talk about, Mr. Schrock reported, are those to be

considered by one local youth council:

"Why do you go to church? Is it because you were brought up that way, because of habit, because your friends go, or because going to church makes you feel good?

"What should be a Christian's outlook on life? Should he be peaceful and contented, or concerned and troubled?

"Should we spend money making churches beautiful when there are so many needy people in the world? Is suffering necessary?

"Should there be any differences apparent between Christians and non-Christians?"

The many materials to be used as a guide for local observances—a manual, poster, worship services, plays—have been prepared by the UCYM Council of McPherson. This work is done every year by a different local youth council. The 1958 materials were approved by the Commission on Faith, one of the five national commissions of UCYM.

New hymns suitable for use during National Youth Week are being sought by the Hymn Society of America from authors under 30 years of age. The society obtained five hymns "by youth, for youth" in 1955, two in 1956, and three in 1957. Its aim is to build up a body of new hymns "which will express the faith and aspirations of youth and thus enrich the life of the church."

While Youth Week officially closes with interdenominational community youth worship services on Sunday, Feb. 2, use of study materials continues in many communities throughout the year. Youths will have a special place in follow-up conferences held in various parts of the U.S. in 1958 as an aftermath of the Faith and Order Conference held in Oberlin, Ohio, last September.

Youth Week dates back to 1944 when UCYM and the International Society of Christian Endeavor mutually planned an annual week with emphasis on youth and unity in Christ.

UCYM was organized by the Protestant youth of many denominations in 1934 and represents more than ten million Protestant young people between the ages of 12 and 24.

"We must refuse to indulge in the pessimism which accepts the inevitability of general atomic war. Fortified in faith and in the knowledge of our inner strength, we have all the resources needed to wage a successful peace."—*Gen. Maxwell D. Taylor*

THE CHURCH

For the first time the Editor had the opportunity of visiting two of the three annual conferences of Zion Methodism located on the Pacific Coast. Because of the difficulty in arranging schedules it was impossible to attend the first conference, the Oregon-Washington. Incidentally, there was a time when this conference was held in connection with the California meeting but, we believe, under Bishop Stewart this policy was discontinued and Bishop Cauthen has continued the policy. We believe that it is a good one and will give the Northwest a chance to develop as funds and leadership are made available.

We arrived in Oakland, California Saturday, October 12th and called our friend, Dr. R. A. G. Foster of the Cooper Chapel Church who told us to secure a cab and come to the church office. Many of the ministers and laymen and women of the denomination will recall this church from the Winter meeting of the Board of Bishops some years ago. In gleaning some facts about this congregation the minister recounted the work of the Reverend G. A. Fauntleroy in bringing Zion to a greater new day in this area. We were not only impressed with the size and work of this congregation but in the community relationships existant. This church, under the leadership of Reverend Foster and with the aid of Miss Esther Rogers has developed one of the most excellent and effective programs of Christian Education we have seen anywhere in the denomination. In glancing through the report for the Conference Year we noted a budget raised by the Christian Education Department equal to that of many small churches. The full knowledge of the end of Christian Education, a commitment to Christ, is the basic element of the goals of this Department.

We were impressed too with the Senior Choir of the church, now adjusting itself to a new organist, when it voiced its obligation to be present whenever a guest choir appeared, regardless of the sponsoring agency. Good singing is certainly desirable but a good spirit makes a great choir greater. Later the Cooper Chapel Church Choir sang at the Annual Conference and again we recognized its excellent contribution, not in light, cursory music, but in that type of singing which taxes ability and uplifts worship.

There is small argument that a church's greatness can be assessed in the manner which it accepts opportunity. Working, as we have, in the field of Leadership Education we were definitely pleased to

note that at least 10 members of the Cooper Church were attending the Community sponsored Leadership Educational School, this was by far the largest single registration of any Negro Church of the community. In addition to this sense of urgency to secure prepared leadership the eager participation in the released time movement by this people was likewise gratifying.

Perhaps the finest side of this denominational work is to observe ministers at their tasks. In many cases the difference between leadership is astounding. There are ministers who could be called *visiting pastors*. Others are strictly office men, while still others are civic minded. Some are great preachers and *cold* workers in the Master's Vineyard. Others, admittedly are poor speakers but excellent shepherds. This Editor believes that there are places for each and every type.

The Reverend R. A. G. Foster, who, by the way, was the last graduate of Hood Theological Seminary in the *twenties* before the discontinuance of the work at Livingstone College (in recent years the Seminary has been re-established), presides over the Inter-denominational Ministers' Conference and is vitally associated with an organization called the Men of Tomorrow, a civic organization of outstanding laymen in the community. In the ministers' meeting we were impressed with the program and the keen interest in problems across the country. For example: this group matched a sum of money contributed by the Council of Churches (Interracial and Interdenominational) to the Council of Churches of Little Rock, Ark. If there is any one thing we all must glean from the coming of age of the Negro is our mutual responsibility on every level. The sending of this money along with that of the Council of Churches' gift demonstrates the fact that there are those who are well aware of our task.

We were privileged, through the goodness of the minister of Cooper Chapel Church, to attend the dinner meeting of the Oakland and Vicinity Council of Churches. At a future time we hope to publish the budget of this Council for it is truly an interesting document in the light of the denominational work we are doing.

On Wednesday morning, in the company of Reverend Foster and a great layman, Mr. Jackson, we set out for Redwood City, the host city for the sessions of the California Conference. Here, in a new church (built at a cost of under \$20,000, land and all), with a new congregation (less than three years old) Bishop Joseph Dixon Cauthen convened the sessions of the California Conference. The

host pastor, Reverend Davis, had done a marvelous job of arranging for the sessions. He and his new wife and the members of the church left little to be desired as to our comfort. Time after time as I sat in this beautiful chapel, I had occasion to breathe a word of thanks for the work of Bishop Stewart in planting Zion on this spot. And as I noted the excellent presiding of my friend, Bishop Cauthen, knew that with small gleanings, the major obligations of this congregation were being met by the Annual Conference, faithfully and without obvious struggle, I wondered what he might be doing with the larger donations of other Annual Conferences had they been made available. At best the California Conference is one of our smaller one Presiding Elder District areas and yet, from Home Missions money and Conference Mission Worker money raised, new flags of the denomination are being unfurled. Late as we are in these projects, there is hope that within a few years the Coast area will be our desired field.

Let the Church as a whole awaken to the fact that in these new migrations occasioned by social unrest in the South many are turning their steps westward and if we are to remain a great church we must follow with men and plants. Bishop Cauthen has dreams of Berkeley and Pittsburg and Bakersfield and Tuscon and Phoenix and many other points. Bricks may be made without straw but churches are being built out of more sacrificial stuff today.

Years ago the late Bishop P. A. Wallace used to declare that "Being a Bishop is no picnic." It is still true and as we saw Bishop Cauthen wrestling with problems, when we heard him declaring that the ideal situation would be one of transfer East and West, one group coming as another left, we knew that which he was facing.

And then, the desire, the restlessness to be about his Father's business was the over tone of every act. His admonition to Redwood City to set herself to the task of "coming of age" that the Conference funds now being used at that point might be placed at another new point lent knowledge to the fact that every member of the Conference knew the sense of urgency ahead.

Impressive too, was the number of young people in attendance at the Youth sessions held at the church in Palo Alto.

Through the kindness of Bishop Cauthen and the Reverend Morgan Tann we proceeded from Redwood City to Sacramento, California where Reverend Tann is constructing one of the finest and most modern church plants on the Coast. When we arrived the great arches were in place and the workmen were busy placing the two by

fours at the walls. Plans call for a beautiful sanctuary, rest rooms, "a Crying Room" (for mothers and babies), kitchen and dining rooms, choir room and pastor's study. The old church, which has been moved back to accommodate the new structure, will be divided into class rooms for Christian Education. When the project is completed the church will be able to take care of at least 12 classes in well equipped surroundings. Earlier, Reverend Tann sold the old parsonage and purchased a new one next to the church. This allows the congregation to have ample parking space (off-street, as is required) as well as giving the minister adequate living quarters.

Reverend Tann has a unique plan whereby the project is being financed. Money is raised through the sale of bonds, payable after a certain date. Meanwhile, the church must deposit certain sums in a local bank to bring about the retirement of these bonds and to pay the interest on the same. We hope he can find the time to adequately explain the system to ministers who are readers of the Review.

On Tuesday morning we set out (Reverend Tann, Alexander Barnes of Public Relations and myself) for Los Angeles, Calif. The route lay through the great Valley and so we were able to stop and see the Zion Churches of the Valley. Churches at Modesto, Madera, Merced and Fresno (this last point was closed for fifteen years when Bishop Stewart ordered it re-opened). Fresno appealed to us not only because it is a large city but the little church was exceedingly clean and in good condition. Some of the churches mentioned above are planning on rebuilding and in time the general improvement of the Valley Churches will be a matter of pride. Bakersfield, the last large city of the Valley, has no Zion Church as yet.

The Southwest Rocky Mountain Conference convened in First Church, Los Angeles, California, the Reverend B. Leon Carson, minister. Reverend Carson has amply provided for us, placing us near the church so that traveling to and from the sessions was ideal, in fact we were placed in the same building as that occupied by the minister. While we contracted a cold here which handicapped us, the Conference again excited our dreaming where Zion is concerned. Through the kindness of Rev. Walkins, the new Presiding Elder we were privileged to see the new construction going on at the Second (Brown Chapel, we believe) Church which will allow this congregation to play a greater part in the development of the city. Reverend Walkins, who began this construction work has done a marvelous task. The Reverend O. D. Carson took us to Pasadena where the

First Church is rebuilding. First Church, Pasadena has 126 members with a debt of between six and seven thousand dollars. The rebuilding job will give this church excellent facilities for worship and Christian Education. Reverend Carson naturally has problems of construction but it is hoped that he will be able to adjust them to a point of getting the maximum service out of the new building.

We should state that First Church, Los Angeles is doing a great work. Since the organization is free of debt there is a great opportunity for this people to minister to the needs of its situation. There is a visible widening of the fellowship, particularly where the missionary organizations are concerned. Some 590 members belong to this church.

Interesting too, were the reports from Martin Chapel Church, where, for the first time, the congregation was able to pay a full-time salary. The Church at San Diego, the other leading congregation (526 members) pastored by the Reverend S. H. Marion, not only cleared its indebtedness but added 41 members to the church.

The Notable work of the conference is the acquisition of a new church property on West View Avenue, in a new section of the city. While the core of this church was supposed to have been that of another organization, our investigation showed that not more than three of the disbanded church entered the new Metropolitan Church. Pastored by the Rev. Dr. Paul M. Marshall it is our belief that soon Los Angeles will have another thriving church, rivaling First Church. This property, purchased with funds from the sale of the old building plus aid from the denomination cost \$65,000. At present \$41,800 stands against the property. Organized as a congregation in June it has at present 70 members.

To our way of thinking Metropolitan Church has a fine future. Beautiful cushioned opera chairs will seat 900 individuals. The social hall is equipped with accordion doors dividing the whole into three or four large class rooms. A kitchen, in the rear, and pastor's and assistant's studies are located in the front of the building on the second floor. We are not sure we can carry the photo of the acquitition in

this issue but will surely do so.

We acclaim too the Missionary organizations of both annual conferences. In the Southwest Rocky Mountain Conference, for example 22 life members' certificates were completed this past year. What more could one hope for?

This Editor would like to thank the Bishop and the ministers of the West Coast not only for their hospitality but their friendliness. Bishop Cauthen is destined for great things in the Church, unselfish, sincere, energetic and Christian, the West Coast has in him a great leader. And when I think of the men who compose the conferences: the Lankords, Bennet, Foster, Hart, Hunt, Roberts, Tann (and Mrs. Tann who was so gracious it us) The Shepards, The Davis', The Selmbs, The Carsons at Los Angeles and the Carson of Pasadena, The Walkins, The Marshalls, the Headens, all we cannot name, surely we admit the fellowship of Zion is a pearl of great price.

"Russia's Sputniks have challenged the churches to lead men to a renewed faith in God."—*Roswell P. Barnes*

"From the standpoint of scientific and military developments, no time in the future will be more favorable for disarmament than now, but I am not pressing for unsound agreements."—*O. Frederick Nolde*

"Our appeals to the world to preserve values such as justice, freedom and human rights will carry no content to the millions of people, for whom these are simply empty words, unless we are able to give reality to the witness of our faith."—*Colin W. Williams*

"What our world needs desperately is an understanding of the Cross not only as an event in history but also as a revelation of what is essential in history."—*Roswell P. Barnes*

"If the facts of interchurch cooperation were known, it would hearten millions of people who are thoroughly loyal to their own denominations but who are troubled about what appears to be the divided condition of the church."—*Roy G. Ross*

YOUR YOUTH WORK

(A Project of The Upper Ridgewood Community Church)

From one end of the denomination to the other ministers are concerned over their youth program. One of our friends, the Reverend LeRoy Hess who ministers the Upper Ridgewood Community Church, Ridgewood, New Jersey, knowing of our intense interest has sent us the following:

Dear Senior Hier:

This is

Your invitation

to the following

Senior High Fellowship Program of the Upper Ridgewood Community Church

LET'S LOOK AT THE BOOK

What are *we* going to make of the Bible? When it speaks of having faith enough to move mountains, are we going to accept this literally? . . . or spiritually? . . . or not at all? And this is *no* loaded question! Some of us read the Bible literally both as the infallible Word of God and as a complete moral guide for all of our actions. Some of us think that it has only a spiritual meaning. Some of us are even more critical. But most of us just seem to be confused. We've got a Bible and don't know what to do with it, except to leave it on the shelf. What are we going to make of this book? That's why we are looking at The Book this month *together* at our usual Sunday night meetings:

Sunday	<i>God Ordered Abraham to Sacrifice His Son, Isaac in Gen. 22:1-14</i>
Nov. 3 7-8.00 P. M.	How do you interpret this "hard saying"? For a skeptic? (Is this person you?) For your own personal devotional life? Do you interpret it differently than you would a more congenial passage? We'll read the passage, and we'll discuss your doubts and beliefs.
Sunday Nov. 10	<i>The Covenant in Ex. 19:1-9</i> This is perhaps the basic way the Old Testament views God's revelation to man. Alice Nichols will

Fill in the details for us and in light of our interpretation of this relationship we will examine how we think we are related to God.

- 7-8.00 P. M. Sunday *God's Judgment and yet also His Mercy*
Nov. 17 This is one theme basic to the covenant. One Senior Hi'er is to take us into the Wrath of God through the Prophet Amos. Another Senior Hi'er is to counter this message with that of Hosea's, if possible!
- 7-8.00 P. M. Sunday *In Times of Crisis*
Nov. 24 God raises up prophets to defend His covenant. The king is dead; and out of despair Isaiah (presented by a Fellowship member) is called up to proclaim the Word: God is King! Jerusalem is about to fall to the Gentiles, and Jeremiah (presented by a Fellowship member) tells us that God says the city must fall because the covenant has been irrevocably broken by a back-sliding people.

NOTE: *No Supper Meeting this month*, (November) because we're going on a *Winter Retreat* (we think!). Save Saturday, November 30 and Sunday, December 1. The idea is to get cold but not catch it. Cabins are heated at Camp Bernie where we expect to go. Sounds like fun because Stephanie and Craig are the managing editors. But if we can't go, we'll have a supper meeting on Sunday, the 24th (6:00 to 8:00 P. M.) and a Church Night on Friday, the 29th.

Come See you all

Milton Bierman
Student Assistant

(and then this written note from the minister of the church)

Dear Senior Hi'er:

Please show this program to your parents to let them know the kind of program we have Sunday evenings. Thanks!

LeRoy J. Hess

EDITORIALS

Again we come to the most sacred Christmas season when, it appears to us, that more of us are in tune to a semblance of good will than at any other time. We can look back on a year of great happenings, many of them having to do with human relations, of man to man existence. And while we can evaluate some of our spiritual growth we see before us a demand for even greater Christian accomplishment. Here and there on the horizon of Christ-like living one can discern some hope of eventual maturity but, as one authority has already stated: "we wonder if we have time" enough to bring the Kingdom on earth.

We must admit that there is still need for the singing of the anthem "Peace on Earth and Goodwill to all mankind", an anthem which now demands the deep echo of human participation.

The episode, with world-wide repercussions, of Little Rock has simmered down somewhat to a point where one wonders concerning the next step. The heavens, usually studied at this season, to place stars as they were in the time of that first Christmas, now find objects of man-made design the focal point of human interests. And for the first time in the history of this Nation we have been rudely awakened not only from our false sense of security but to the new idea of American supremacy. It is strange that we use this latter term for scarcely a generation ago we were applying it to a German people, a people who, according to their leaders, considered themselves the supreme race of the world.

Another great scientist has declared that within three years the bulk of our population will be dead, the result of the most devastating war of all time. In Canada, leadership is conditioning the people to the possibility that the greatest battle of all time will be fought on that soil.

Yes, while more people are going to church here in America, while more people belong to church, greed, selfishness, bigotry, hate, seem infinitely stronger than ever before. Gains on the one hand are counter-balanced with losses on the other. We face crises abroad while at the same time we have our Little Rocks here at home. We struggle to understand the struggle between Jew and Arab in the Near East while Alabamans trek to the polls bent on erasing an entire county because white supremacy at the ballot box is being threatened.

New York City places a stamp of approval on legislation aimed against housing bias while the good Americans of Levittown, Pennsylvania demonstrate their citizenship by attempting to oust a Negro family.

And on other fronts we are facing chagrin, failure and the piling up of other massive problems. Our rockets, our space missile attempts, our American impatience, have many of us tossing in our beds, too restless for comfort.

It may be that those of us who seek, with humility, that Manger Cradle of Bethlehem can close this old year with a peace of mind similar to that of other Christmases. Others will face this holy season with a desperation so uncommon to our way of thinking. All of us should celebrate the Child's birth in such a way that it will lend us comfort in the days ahead.

More Migrants from the South

(From the St. Louis American)

There is a steady migration going on from the deep South but no agency seems to know how many persons are arriving in St. Louis each week from Mississippi, Louisiana, Arkansas and other points south. One sure registrar is the public school system. The rooms are being crowded with new-come children whose previous training is woefully lacking, due to the sub-standard education that the jimmie-crow system has produced in the South.

Not only in the schools but in the housing field this upsurging of rural and small town arrivals adds to an already complex urban condition. It is making it harder to lessen the tenement districts and especially the Negro ghettos.

Back in the 'teens and 'twenties, during the early migrations from the South, there was some form of organized reception at the Union Station where the I. C. and the M. O. and the Frisco were bringing in the home-seekers, many of them intending to move on up to Chicago and Gary and Detroit later on. Even the churches had reception committees offering information and aid to the migrants. The approach then was semi-charitable. But in recent years with the medium of travel now by buses and private cars as well as trains, there is no checking of these newcomers to St. Louis. There have been conservative estimations that anywhere from 10,000 to 50,000 "dis-

placed" persons have come up the line in the past seven years since the last census.

The one certain thing is that St. Louis's burden from the illiteracy and disfranchisement and the hard core of the jimcrow system of deepest Dixie has been doubled. So far the City's administration and the social welfare agencies have shown an understanding of the added responsibilities. However, this is not enough. The public at large must become sympathetically aware of the problem and the narrow-minded "white man's burden" must become every man's concern and care.

* * * * *

The Review publishes the above editorial simply because it points up anew several problems many people overlook. Little Rock and Alabama are so closely identified with the wellbeing of us all that the question has been raised by us several times that people just do not have the *right* to do that which they will. In this statement we are not thinking of the *race* angle but we are thinking of the good of all. *The American* points up several things so often overlooked. Events in the South are closely inter-woven with the future of the Nation. Poor schools in the South now begin to affect schools in St. Louis. Pressures in the South now bring increasing problems in housing in St. Louis. A lower standard of living in the South, coupled with labor competition and survival often does lower wages and economic standards in the new community. Churches have a greater task in combating all forms of low morals. Crowded housing brings about increased illegitimacy which in turn affects hospitals, welfare agencies and tax burdens. How can any one of us remain indifferent to these conditions?

"The sole justification for the existence of the armed forces is, we feel, not to win wars but to prevent them from occurring . . . but military strength will be insufficient if it is not guided by enlightened civilian leadership."—*Gen. Maxwell D. Taylor*

"It is probably true to say that there would be no crisis in race relations if the Negro continued to think of himself in inferior terms and patiently accepted injustice and exploitation."—*Martin Luther King, Jr.*

LOOKING AHEAD IN BOOKS

Man at his Best, by Leonard Cochran

How Man Can Follow in the Footsteps of Christ . . .

MAN AT HIS BEST, by Leonard Cochran, is a collection of fourteen brief messages dealing with Jesus Christ and the relevance of his message to our day. Published June 10, 1957, the book seeks to inspire man to make the Most of God-given potentialities in the light of the life of One who was "Man at his best."

Dr. Cochran writes about two of Christianity's most challenging themes—Jesus and man. His interpretation, says Bishop Arthur J. Moore in the Introduction, reflects "the ministry of an impassioned messenger, whose mind and heart are under the over-mastering conviction that Christ's way is the only way."

Mirroring the author's desire to present "a plain word about vital Christian living," MAN AT HIS BEST is written in a style intelligible to all. Experience in radio, television, and newspaper work has enabled Dr. Cochran to present his subject with the direct clear-cut approach common to those mediums.

SOME OF THE CHAPTERS: The Amazing Jesus, Jesus and His Revelation, The Saviorhood of Jesus, Jesus and His Church, Jesus and His Kingdom, Man's Obligation, Man's Spiritual Power, Man and His Prayers, Man's Consecration, Man's Perfection.

THE AUTHOR: Leonard Hill Cochran is pastor of Mulberry Street Methodist Church, Macon, Georgia. A native of Georgia, Dr. Cochran received both his academic and D.D. degrees from Asbury College and Asbury Seminary in Wilmore, Kentucky. Since entering the ministry in 1929, he has served numerous pastorates in Georgia. He has also been a delegate to two world conferences on Methodism.

176 pages-\$2.50

"When still Governor of Georgia, Herman Talmadge tartly advised the churches to become non-segregated themselves before giving advice to others. There was a sting in this taunt . . . In this grimy world hands are seldom clean and comparative purity of heart becomes more important unless mankind is to lose all sense of morality and of charity."—*Liston Pope*

Charles Wesley, The Singer of the Evangelical Revival
by Elmer T. Clark

In time for the world-wide observance of the 250th anniversary of the birth of Charles Wesley, planned for December, 1957, this new book gives an account of the most prolific of all hymn writers.

Many people know about John Wesley, the recognized head of the evangelical revival movement. However, the hymns of his brother, Charles, were probably more effective than the sermons of the revival, and those hymns are sung today around the world by people who know nothing of the man—perhaps never heard of him except to see his name printed over some hymns.

Dr. Elmer T. Clark, secretary of the World Methodist Council, is well known for his deep interest in Methodist history, and he brings a wealth of knowledge to his subject. A comprehensive biography of Charles Wesley would require volumes, but Dr. Clark sketches the main details with a vividness that is rare in so short a book. He also includes interesting sidelights that help to throw the character of Charles Wesley in bold view.

About a third of the book discusses the hymns and their influence as well as changes that have been made in them through the years. Charles Wesley wrote in 30 different meters, more than any other English poet, and his choice of tunes was wide—from Handel to popular tunes. These hymns became the medium of teaching theology to the people.

The cover of the book shows a memorial portrait of Charles Wesley by Frank O. Salisbury. The portrait, showing him in the pulpit, reminds us that Charles was one of the most powerful of preachers.

Dr. Clark points out the greatness of Charles Wesley and the extent of our present debt to "the singer of the evangelical revival." Upper Room. 32 pages—15c each; 10 for \$1.00; 100 or more, 7c each

"If the public does not establish justice for farm people, agriculture will soon reorganize itself for its own ends . . . If agriculture would reduce output to only 80 per cent of capacity—which is exactly what the steel industry is doing right now—there would be hunger and panic in American cities."—*Sen. William Proxmire*

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ONE

THE A.M.E. ZION QUARTERLY REVIEW



THE CHAPEL OF THE GREAT COMMISSION
PACIFIC SCHOOL OF RELIGION, BERKELEY, CALIF.

The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor
P. O. Box 146, Bedford, Pa.

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A. M. E. Zion Quarterly Review

THE WINDOW OF THE CHAPEL OF THE
GREAT COMMISSION
PACIFIC SCHOOL OF RELIGION, BERKELEY, CALIF.

The Great Commission, Jesus sending His disciples into all parts of the earth, is the theme of this window.

A powerful figure of Jesus dominates the window, voicing His command, not only for His contemporaries, but for all who would follow in His footsteps. Going forth from Him in all directions are smaller scale figures of the disciples. Some are shown preaching, some teaching, some baptizing and some offering Communion. The Torch, Open Bible and Lamp of Knowledge are shown to represent the Christian enlightenment being carried to all parts of the world. To emphasize the feeling of distant parts of the earth, there are worked into the window small areas of varying types of landscapes: the frozen north, the burning desert, mountains, seas, Oriental architecture and great cities.

Carrying across the entire window are lettered the actual words from St. Matthew 28:19, *Go therefore and make disciples of all nations.* Immediately preceding the lettering is shown the seal of the World Council of Churches, and immediately following the lettering is shown the Cross and Orb, ancient symbol of the Triumph of the Gospel.

As chroniclers of the Good News, which Christ's apostles may carry to all peoples, the four Evangelists occupy an important place in the window and are represented by their traditional symbols: St. Matthew, the angel; St. Mark, the winged lion; St. Luke, the winged ox; and St. John, the eagle.

The over-all coloring of the window is warm and golden. The figures and features are made in strong, rich colors and are silhouetted against a background of lighter, subtly blended colors. The glass used in this window came from many countries, Germany, France, England, Belgium and the United States. Each of the hundreds of pieces was selected with great care and with particular attention given not only to color but also to texture.

It is hoped that this window and its message will serve as a perpetual reminder to students who go out from the chapel.

The window, itself, is a memorial to Galen M. Fisher who was born in Oakland, California April 12, 1873 and died January 2, 1955. Connected with the Y. M. C. A. International Committee, he was an associate of John R. Mott who is well known to all of Protestantism. The last twelve years of his active years were spent as President of the Board of Trustees of the Pacific School of Religion, relinquishing this post in 1953 when forced to do so because of ill health.

We take the liberty to quote a memorial poem to him written by Georgia Harkness:

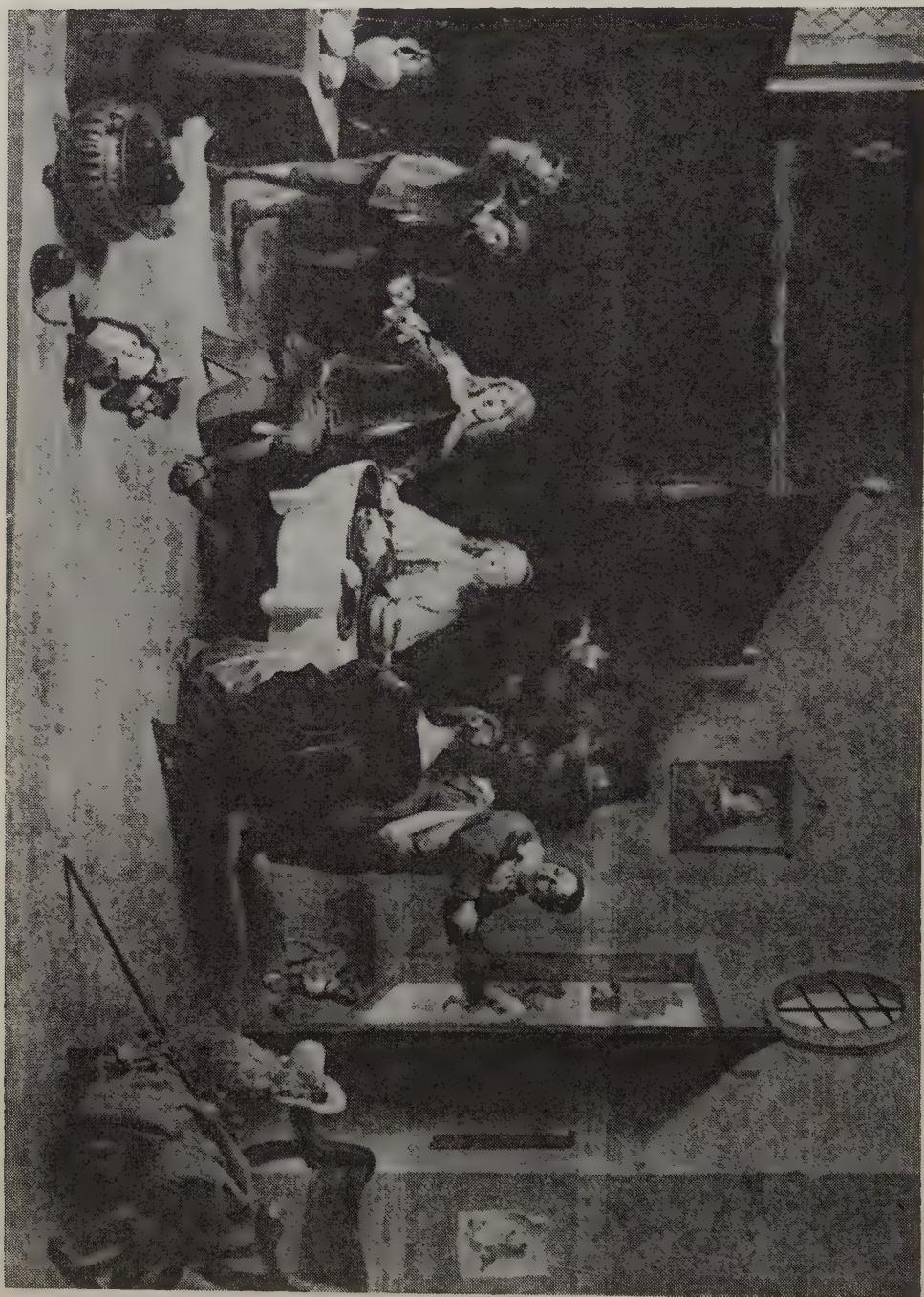
He was a gentle soul of valiant strength,
In him was life for ever young and strong;
Around the world men loved him, for the length
Of shadow that he cast was straight and long.

In kindness and firm fidelity
He stirred the deeps within each answering soul
The Christian faith and deeds, he saw, must be
Knit into one to make of life a whole.

The new year comes — the old must have an end —
And many a wish is spoken, kind and true.
So forward turns the spirit of our friend
To work with God in fields of service new.

As he sets forth upon this last great quest
We joy with him, adventure at its best!

The United Church Women have concluded their meeting at Miami Beach, Fla., and in doing so embarked upon a vigorous plan of action along several lines, one among them the invitation to their 12 million organized Protestant and Orthodox members to join a three-year, nationwide program to combat racial discrimination in every facet of life. Wide endorsement was forthcoming from denominational leaders and from individual figures such as Assistant Secretary of Labor (U. S.) Mrs. Esther Peterson, who declared in her major assembly address that American women could now contribute "to the everlasting freedom of our country."



THE PRODIGAL SON

David Teniers, the younger. 1610-1690. Flemish.

Original: Minneapolis Museum of Fine Arts
by Florence Turverey Reeves

David Teniers, the younger, was the most celebrated of the Teniers family of painters who flourished in Flanders during the 17th century. This painting was probably done before he was 20 years old. In it he depicts how a swashbuckling young dandy would waste his money in the Flanders of the artist's own day. Observe the great canopied bed in the corner, the backless chairs or stools and the dress of the people. These are all presented in the height of the fashion of that day.

The young prodigal is shown as a swaggering young bravado wearing a stylish velvet jacket. His elaborate top-coat and jangling sword are carelessly tossed upon the chair at the right. The graceful feather on his hat which hangs on the arm of the chair is another costly item in his wardrobe. He is giving an intimate, expensive, private little party for two of his girl friends. He appears to have ordered an overabundance of food and to have hired several wandering minstrels. Cost meant nothing to him. The wine, too, flows freely. The young man receives his wine in a facetious manner from a small servant at the left. With one hand the Prodigal reaches for the wine, with the other, he holds the lady's hand.

In the midst of this abundance and gaiety, there is a sinister note. The artist deftly turns the foot of the table into the head of a serpent—a subtle suggestion that this apparently affectionate girl-friend is really only a tempter, out to ruin the Prodigal. Once his money is gone, her admiration and ardor will also disappear.

Nearly all artists who have depicted the "riotous living" of the Prodigal have done so in terms of "wine, women and song."

Again from the poem by James Weldon Johnson:

"Smooth and easy is the road that leads to hell and destruction.

Down grade all the way.

No need to trudge and sweat and toil,

Just slip and slide and slip and slide

Till you bang up against hell's iron gate!"

ADDRESS BEFORE THE SECOND NATIONAL CONFERENCE ON THE CHURCHES AND SOCIAL WELFARE

by Abraham Ribicoff

Secretary of Health, Education, and Welfare

Music Hall of the Cleveland Public Auditorium, Cleveland, Ohio

Monday, October 23, 1961, 7:00 p. m., CST

With a deep sense of purpose and of high resolve, I come before you members of the Second National Conference of Churches and Social Welfare.

I come here to speak about a subject which is very much in my mind and heart, and I think in the minds and hearts of every man and woman in this room.

I am speaking of our social welfare programs in these United States and our joint responsibility for their continued integrity, strength and usefulness.

We are met at a critical time for our social welfare programs.

We admit it. The headlined action some months ago, by an official of a city in New York State, in regard to State and Federal welfare regulations is only a symptom of public questioning, in a time of sweeping change, about our welfare laws, their efficacy, and their impact on the community.

We admit — I repeat — that our welfare programs are in trouble. But at the outset let me make my position clear. A symptom — though it hurts the sufferer — is sometimes health-giving in the end. It provides the signs that aid the diagnosis and hence, perhaps, the cure. Superficial treatment, however, is seldom in itself the answer to the basic problem.

Newburgh's oversimplified "solution" to our welfare problems is unrealistic, heartless and self-defeating. It is the "solution" made by men who did not bother to learn the facts before they acted. It is the fruit of prejudice and fear, rather than of research and analysis. It blames the innocent for society's failures; it does not seek to help people help themselves.

I decry the Newburgh answer and other unconstructive answers to this type. Real solutions will be found in another way and in another vein. They will be found as the result of careful, painstaking factfinding, followed by careful evaluation. They will involve the experienced minds of experts and the searching imagination of lay-

men. They will be found in the principle that is explicit in the teachings of each of the great religions which have motivated our common concern for welfare.

That principle is this: the society, the State, the economy exist for *people*. We are concerned with the dignity of the human being, we believe that compassion is a virtue for governments as well as individuals. Firmly committed to the idea of the brotherhood of man and the fatherhood of God, firmly believing in the strength of each man's spirit, we put our faith in solutions that seek to renew this spirit and create a social climate in which it can rightfully flourish.

Abraham Lincoln once said: "If we could first see where we are and whither we are tending, we could better judge what to do and how to do it."

When I first took office as President Kennedy's Secretary of Health, Education, and Welfare, I tried to profit from this remark.

It was obvious to me — as to many others — that the world has turned over many times since the Great Depression dramatized our national social needs and the Federal Government created a new and lifesaving social security system and other programs of social welfare and assistance.

All of you know what has happened in the intervening years. There are more people — and they are found in different age groups. There are more families — more children — more old people — more young marriages, more divorces, more desertions and separations. Living costs, and especially medical costs, have spiraled.

Social, political, and economic climates have all changed. Everything is more complicated. People move more often from the farm to the city, from the supercity to the suburbs, from the East to the West, from the South to the North and Midwest. The racial problem is no longer purely southern; automation and increased industrialization have brought both blessings and a bewildering array of new problems.

Even poverty is different. Who is now unemployed? Is it the human being who can *not* work, because he is far too young, or far too old, or blind, or disastrously crippled? Or is it the man or woman who — though employable in society's eyes — is untrained for work, is discriminated against for reasons that he cannot help, is the victim of some blow of modern fortune?

Who is worthy of our efforts to be our brother's keeper? Is it the youngster left helpless and alone, the old man who has reached

the end of a useful life? Or, as new knowledge tells us, is it not also the human being who is unable to compete in a complex, demanding society? Who lacks health care, education and training, is physically or mentally handicapped? Who suffers the sins of his fathers and has no home?

And where lie the answer to society's response to such predicaments? Do they lie in continuing but not changing our public welfare laws and public assistance programs? Do they lie in heartless cutbacks which reduce present costs but fail to decrease them in the long run? Or must there be a new approach to meet the stern demands of today and not of 30 years ago?

I have come to feel that we are just drifting in the field of welfare. At one end of the scale, the social worker or more often the untrained caseworker, fantastically overworked and underpaid, has become a mere conduit for public funds, unable to devote time to the prevention, rehabilitation, and protective services they may know are necessary. At the other end, the relief recipients, still poor, still unable to make ends meet, usually without constructive help from anyone, have increased in number.

Their new needs demand public support. But today, over 7 million Americans are on relief at an annual cost of about \$4 billion. And across the land are heard rumblings of discontent from taxpayers who question the disposal of their hard-earned funds and wonder if we have reached a point of no return.

Long before Newburgh achieved the limelight, I was very much concerned with our welfare problems. In fact, during the hearings held by the Senate Finance Committee and my confirmation to the post I now hold, I spoke about these problems. I promised the Committee that I would turn my attention to them and their reappraisal as soon as the legislative session has been completed.

I have kept that promise. Last spring, knowing that I must have all the facts before I made any recommendations, I called together a group of 20 social welfare leaders — a group which gave itself the name Ad Hoc Committee on Public Welfare. Included, of course, were representatives of our major religious faiths, and I take this opportunity to thank them for their generous and meaningful contribution. I have also met with many other groups and individuals concerned with welfare and will meet with more.

I told the Ad Hoc Committee of my feeling that we must come to grips with our problems in the field of welfare. I told them, indeed,

that we would be doing a dis-service to the whole country and to the relief recipients themselves if we failed to do so.

They agreed. And they offered me the full benefit of their diverse and rich experience and knowledge in the field. They have submitted their report to me. I have also received the report which I requested from George Wyman, an outstanding administrator who has had experience in local, State, and Federal welfare posts, as well as in a voluntary agency. I have read and studied these reports thoroughly, and they are now being carefully analyzed by the specialists in our Department.

For my approach is strikingly different from the Newburgh approach. Both the city manager of Newburgh and I think our social welfare setup should be examined and modified. But I believe in getting the facts before reaching specific conclusions. The city manager set out his conclusions before getting the facts. When his facts were disproved, his crusade for welfare reform fizzled out.

I intend a different fate for our program for welfare reform. And so, though the facts are in, I am not yet ready to present detailed conclusions. There are still many conferences to be held on many aspects, still advice which I wish to seek from many groups.

I can, however, give you some indication of the way we wish to go, the direction in which we are heading.

First, public welfare must be more than a salvage operation, and it must not be confined to picking up the debris from the wreckage of human lives. Its ever-growing emphasis should be on rehabilitation and prevention.

Public welfare must be a *constructive* force in society. Public welfare must have a positive goal: to move people off relief (thus greatly cutting costs in the long run) by renewing their spirit and creating economic and social opportunities for them. It must lead to useful, happy, and independent lives for them. It must stress the integrity and preservation of the family unit.

Public welfare must contribute to the attack on such problems as dependency, juvenile delinquency, family breakdown, illegitimacy, ill health, and disability. It must reduce their incidence, prevent their occurrence and recurrence, and strengthen or protect the vulnerable in a highly competitive world.

Unless such problems are dealt with effectively, they pyramid, affecting society as a whole and extending their consequences in troubled families from one generation to the next.

Public assistance is now widely suspected of decaying rather than renewing the human spirit.

This is quite wrong! In more cases than is generally recognized, public assistance has not only kept people alive and prevented starvation but has helped them to take their places in society as useful productive citizens.

The files in my office are bulging with records showing that dependency need not breed dependency — that children who have received aid to dependent children help go on to earn fine scholastic records, win scholarships, marry, get jobs, and grow up to support their parents as well as their own children.

But on the other hand, there *are* some cases of second and even third generation families receiving welfare. They get the headlines. Be that is it may, a second or third generation of any family receiving welfare should be a challenge to the Nation to recognize that financial help alone has not been enough.

Our difficulty has been that we have been preoccupied with the "relief" aspects of public welfare. Too often our so-called "services" are most concerned with one thing: who is — or perhaps — more accurately, who is not eligible for financial assistance.

We must get away from the idea that the central mission of public welfare is simply one of determining eligibility and noneligibility. Of course our efforts to assure that aid goes only to those legally eligible for it must be carefully administered. Studies have shown the "get toughers" and the rest of us repeatedly that the incidence of fraud in public assistance is generally less than 1 percent. Any amount is to be decried.

Still, responding to complicated social problems such as ill health, faulty education, domestic discord, racial discrimination, inadequate skills with a simple "relief check" seldom solves everything.

We must combine this check with genuine services — services that help people help themselves. We must combine it with opportunities for rehabilitation for and through *work* — job training, community work — designed to pave the way to a productive place in society for those once unskilled.

Let us be frank with one another. Almost everyone wants to work. Almost everyone wants, that is, to do genuine work. Hardly anyone — rich, poor, or in between — wants to do made work. Some

of the most unhappy people I know are wealthy people who have no real work to do.

Many families struggle desperately to get off relief rolls. They hunger for self-respect. They want to be able to buy a refrigerator or a TV set without being asked where they got it.

We need to give them their chance! The vast majority seek only this chance! Again and again we have seen what can be done with creative, thoughtfully conceived, and properly managed programs of prevention and social rehabilitation.

In Chicago, an experimental family restoration unit of five top-ranking caseworkers eliminated 163 families from relief rolls in 7 months — about one-third of their caseloads. And the team made it possible to cut grants in 29 cases and kept 8 families from getting on the rolls at all. The saving was \$182,000 a year.

This professional miracle has been repeated in every corner of this land, from California to New York. In Florida skilled social workers moved half of their 505 family caseloads off public assistance in 14 months. In Indiana intensive counseling services with 125 chronically dependent families resulted in savings of over \$16,500 in one year — and over \$22,500 the next year.

The savings in dollars only introduces the story. In terms of human happiness, the savings cannot be measured.

And as the facts fall into place, false myths are washed away.

It is one thing to tell a skeptic that public assistance does not encourage immorality and laziness. It is quite another to show him a 10-year study made at Inwood House in New York City. At this home for unwed mothers, girls were given professional casework services at the time of their pregnancies. Eighty-five percent of a statistically significant sample had no more illegitimate children.

The other side of the coin is seen in the results of a Maryland study. Here, only 2 out of 100 of the girls who *did* have more than one illegitimate child had had casework services at the time of their first pregnancies.

Or tell your skeptic to learn from Commissioner Dumpson of the New York City Department of Welfare how he trained men in work habits and thus helped them on the way. Suggest that he ask Allegheny County, Pennsylvania, welfare officials how they saved almost \$28,000 by professional attention to handicapped families.

Let us move forward, you and I. Let us seek as best we can to restore and strengthen the human beings who are our most precious

resource. Let us do away with catch phrases and slogans that have fallen into disrepute.

There is much talk of welfare recipients working on relief projects. People think of made work when they think of "work relief." What we have in mind is something quite different: genuine work programs, no matter how set up or how financed, which fit into each community's employment pattern.

Let us move constructively, thoughtfully, and vigorously. Let us streamline our machinery so that casework need not bow to paperwork. Let us try new methods and new approaches to assure that any abuses are corrected and any freeloaders weeded out.

Let us ask ourselves many, many questions: Who should be able to do social work? How can we train more people to do the vital casework which will save us money and heartache in the end? Most important — how can we get on with our major and tested goal—rehabilitation? Must we not avoid doing nothing simply because we can't do everything at once?

During this past congressional session, we took a first step toward getting more casework services. The President proposed a measure for the training of more social workers to the Congress; this measure passed the Senate but was dropped in conference.

Why? Can we blame this Senator or that Congressman? I think we can *not*.

For there is too little public understanding of social welfare and its complexities. People shrug off the word "welfare", they sneer at the words "social work"; they are indifferent to the liberal who defends the relief recipient and the conservative who says we must get tough with him. They seem not to care.

But Americans do care! Americans are compassionate people. They are realistic — they are pragmatic. To produce the answers, they only need to understand the facts. The big job of the moment is to give the people these facts and hence this understanding.

I cannot do this job alone. I need your help. Your churches are basic institutions in American communities across the land. Your pulpits are a source of spiritual strength and guidance. From them a message of great force and meaning can go forth; and that is this:

We must seek still the seven works of mercy — to feed the hungry, clothe the naked, shelter the stranger, visit the sick, visit the imprisoned, visit the fatherless and widowed, bury the dead.

But we must seek more. We must seek together to devise a great living program of human renewal in our land. If we ask, it shall be given to us. If we seek, we shall find.



ALWAYS A STAR

*There's always a Star,
If the eyes wish to see;
For the wise travel far,
When their vision is free.*

*There's always a Child
In a manger so bare,
But the angels of God
Stand guarding Him there.*

*Wise men of today
From near and afar
Seek light through the Child
In the Peace of the Star.*

—by Dr. Gilbert Darlington

From The Bible Society Record.

JAMAICA

by Isaac H. Andrews

"All ashore that's going ashore!" for we are starting on a Navy cruise to the British West Indies.

Admiral Christopher Columbus, 450 years ago, on his second voyage discovered a beautiful island called by the natives "Xymaca" or "Land of Constant Springs." Because no gold was found he sailed away.

Our ship must be provisioned so we steer to the south side. The harbor is enclosed by a long low neck of sandy land called Port Royal. Three hundred years ago it was the richest city in America populated chiefly by buccaneers who brought their rich prizes here and outfitted for other expeditions.

Gold doubloons, pieces-of-eight, silks, satins and priceless jewels filled the storehouses, as Henry Morgan and Sir Francis Drake with his flagship, "The Golden Hind" arrived from successful raids on the Spanish Main. Most of the illgotten gains were transferred to the Old Country where kings and queens shared in the spoil.

On a pleasant day in 1692 the inhabitants heard a terrible roar, saw the earth heaving and angry, engulfing waves sweeping over the town. In a few minutes three thousand people dropped into the sea.

The few who made their escape in boats with those on the higher ground at Fort Charles repented and founded the present City of Kingston.

Boatmen swarming about our ship will stoutly swear that before a storm they can hear the bells of the sunken pirate Cathedral, fathoms deep (where it sank during this earthquake of 1692) toll forth a requiem for the souls of the pirates lost during the height of the gale. DeBussey has set to music the account of the "Sunken Cathedral." Meanwhile, the freebooter ship, with skull and crossbones at its mast-head, fully manned by buccaneers, armed to the teeth with daggers, swords and cutlasses goes sailing by looking for Spanish galleons loaded with rich booty — so there appears to be no rest for their souls.

Of course, so many times natives can see many things that others cannot discern.

A breeze is stirring, we must dock quickly. For after sunrise a severe wind rises which makes the use of tugs necessary. It was thus

even in colonial days for Captain John Smith of Virginia referred to this breeze as "over-growne stormes."

Shore Liberty at Kingston gives the sailor opportunity to see many points of interest among them being the beautiful parks, and Hope Gardens where one can see the tropical trees, plants, and fruit at their best, also the experimental garden for the Agricultural School. Farther out in the country over a scenic mountain road lies Castleton Gardens, noted for the beautiful orchids.

When the air is clear one can see Blue Mountain Peak (a thousand feet higher than Mount Washington) rise to the very clouds.

Coming into the bay in the early morning the sun is behind the mountain, a grand picture of shadow and light. Sailing in the afternoon the same view shows shades and color in contrast to the early dawn.

In 1838, the Jamaica slaves were freed, the English Sovereign decreeing that bondage ceased *at sunrise*.

After the last day's work was done a pilgrimage started for the Blue Mountain Peak for the mountain top early riser sees the sun long before the valley inhabitant. Thus freedom came earlier to those who had the strength and courage to climb for it.

The year 1907 saw a very disastrous earthquake in Kingston. Previously the statue of Queen Victoria was placed looking down King Street towards the harbor. Such a turmoil! Thousands were killed and property destroyed. So out of womanly curiosity, so it is said, the Queen wanted to see what was going on. The centrifugal motion of the quake turned the statue on the base so today she looks upward toward the mountains. Immediately one thinks, on beholding this change of "I will lift up mine eyes unto the hills from whence cometh my help."

Side trips are easily arranged for there are railroads, streetcars and 4000 miles of good auto roads. Let us take a ride to the old Capital established by the descendants of Columbus when they governed Jamaica. Beyond Spanish Town we find enormous banana plantations. The jungles are being constantly cleared to plant additional acres while the outlying estates devote their time to the cultivation of cacao and spice.

Negro slaves and Indians escaping from the Spanish at the time of the war between Spain and England found refuge in a wild and

rugged region. Sharp mountain peaks, caverns, "chimney holes" and chasms were their hiding places and from these they sprang forth to raid plantations, massacring the people.

It cost England a million dollars to put an end to this warfare and then only by granting the Maroons this region as a special reservation with freedom from taxes and military service.

Crossing the mountains on a wonderful engineering project the train continually darts in and out of tunnels. Soon we arrive at Port Antonio with its twin harbors and its fame as a banana shipping port. Clean, coral sand beaches bordered by waving coconut palms line the coast, and on a hill between the east and west harbor is the Hotel Titchfield (managed by the United Fruit Company) which the writer helped to build in 1904 and 1905.

Tourists return season after season to enjoy the panoramic view, starting from the deep blue of tropic seas to plantation-lined valleys, crowned by jungle-clad heights above. Americans working on the hotel gladly welcomed servicemen from Guantanamo Bay Base who came over to spend the Christmas furlough.

There is more rainfall in the northern part of the island and this encourages the growth of ferns, especially the fern tree, survivals of the "Before-the-flood" era. Only in Australia can other remnants of this species be found.

In the olden days, Jamaica was overrun with snakes, until a small weasel, called a mongoose was imported. These little animals must have associated with the Good St. Patrick for they promptly cleared all snakes out of the island.

Let us take an auto ride out to the Hope River and Saint Ann's Bay where Columbus beached his ships in 1503 at the close of his fourth voyage while he waited a year for the Governor of Santo Domingo to send relief. With the ships sinking deeper and deeper into the sand he was at last forced to transfer all his men and goods to one of the limestone caves nearby. I have been in many of these caves but which one did Columbus choose?

I am convinced that there must be another part from that used by the crew, an inner cave — a place of quietness and peace where the Admiral could work out his problems in astronomy, especially that time that he foretold the date of an eclipse, the natives gladly bringing quantities of food to have the white chief restore the moon whole again.

There may be found yet the crudely constructed mahogany desk

and stool with notebook of solved navigation and astronomy problems. The air of the limestone caves is cool and dry helping to keep records as in the pyramids of Egypt.

At the far end of the inner recess of the cave would be found the Sacred Shrine, where Columbus, with the good Padre of the Expedition would go to obtain spiritual comfort and pray for help to come quickly.

As his rescuer was his enemy it is unlikely that Columbus would trust all his treasures to him; much must have been hidden and left, for the Admiral looked forward to returning on another voyage.

Perhaps there still repose on a shelf those navigating instruments Columbus used on the *Santa Maria*. Navy boy, will you be the one to find these priceless relics and show them to a waiting world?

Late afternoon and we are circling the island — “Homeward Bound.” The land like a gigantic map is revealed to us. Hills and valleys, rivers and harbors, and in the distance plantations of bananas and oranges, laid out in well-ordered rows. The trade winds gently passing over this fair land bring to us a delightful tropical fragrance.

The sea is calm — like a millpond. Flying fish and porpoise play about the ship. Over the lowlands pressing up to the higher ground the shadows and blackness creep as mists and darkness fall. The setting sun throws a few last rays of brightness — bars and banners of crimson, shaded with gold — a gesture like a fond parent, kissing and caressing the darling baby to sleep.

Blue Mountain Peak catches and holds this illumination for a few brief seconds, “The afterglow of the Tropics”.

Shadows of the evening

Steal across the sky!

The Day is Done
Night has come!

We're homeward bound.

We pause a moment, our captain is checking his course. Ahead and low on the horizon is that dependable guide—The North Star. We turn also as he takes an observation to the southward.

Dim is the outline of “Santa Gloria”, as Columbus called this

strange land. But above the mists and fog there shines that beloved constellation and friendly guide for life's great voyage:

"The Southern Cross"

It casts on us a benediction and bids us be

Good neighbors

Returning again.

One of the encouraging signs of these days is the constant call of ministers on the field for aid of one type or another. In many cases we confess that the small staff with which we all have to operate makes it difficult to give immediate attention to these requests and, at times, weeks pass before we are able to get to the subject at hand. We recognize that our subscribers may get disgusted with us because of these delays but unless we are able to set aside sufficient funds for full-time clerk hire it is almost impossible to keep abreast of the demands made upon us. We, therefore, urgently suggest that we have extreme patience with those of us whose heart, at least, would like to aid you in every way.

If we had our way every magazine subscribed for would be delivered on time to the subscriber, but there are several things which frustrate every attempt we make. At times, our subscribers move and they do not inform us where they are going and the POST OFFICE DEPARTMENT does not forward the A. M. E. ZION QUARTERLY REVIEW. At other times, faulty addresses are noted on our lists and again the magazine is not delivered. At still other times, the subscriber goes to the POST OFFICE, lists a change of address and thinks that that is all which is necessary. UNLESS WE KNOW WHERE TO SEND YOUR MAGAZINE you will not get it for the POST OFFICE DEPARTMENT does not forward this mail. PLEASE be kind to us and to yourself in this new year. Whenever you move inform ALL your church periodicals of the change.

Then there are times when a minister believes he has subscribed to the A. M. E. Zion Quarterly Review when his name does not appear on the listing THEN we get a letter which, in part states: "I have not received a copy of the Review during the entire year."

SERMONIC LITERATURE

IS STATE AID FOR PAROCHIAL SCHOOLS RIGHT?

Sermon preached by the Rev. LeRoy J. Hess, July 9, 1961
Upper Ridgewood Community Church

Ridgewood, New Jersey

Our nation is faced with the question of state aid for parochial schools. This is a religious issue as well as a political and educational concern. It has to do with religious convictions and religious procedures. While the religious issue cannot be separated from the political and educational concerns, our thinking this morning shall be from the viewpoint of the religious issue. This is indeed a major issue. It involves the fundamental American doctrine of separation of Church and State, a doctrine which holds that the State shall guarantee the right of every individual to worship God according to the dictates of his conscience, that the Church shall not dictate to the State nor may the State dictate to the Church, and that the State shall not give direct aid to any religious organization. The first amendment to our Constitution says: "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof". To keep the Church and State separate was one of the cherished goals of our founding fathers and it is ours today.

Certain principles and facts need to be recalled. There is the Christian injunction, "Do unto others as you would have them do unto you" (Luke 6:31). Now, there are some who say that as Protestants we should put ourselves in the position of the Roman Catholics who favor state aid to parochial schools and do as they would do. This applies equally to them. They should put themselves in our position. The Golden Rule requires no one to abandon his convictions. A fair question to ask of the American Roman Catholic hierarchy is, "Do you think your fellow clergymen in Spain should advocate state aid for religious parochial schools, including Protestant schools as you are doing in the United States of America in urging support to parochial schools including Roman Catholic schools?" To be sure, Spain and the United States of America are two quite different nations, but a principle is a principle. The Golden Rule requires of us that we do our best to understand the thoughts and feelings on both sides.

People on both sides may be guilty of prejudice. To believe that

we can be wholly objective in this matter is to delude ourselves. We must study to view this legislation objectively, for judgment based on emotion is not valid.

It is right and proper for citizens to convey their convictions through proper political channels and we ought not criticize our Roman Catholic friends for sending hundreds of letters and telegrams to Congressmen asking them to support state aid for parochial schools. Protestants should criticize themselves for failing to inform Congressmen of their position.

When we speak of parochial schools, we are, of course, including Lutheran Church—Missouri Synod Parochial Schools, Christian Reformed Parochial Schools, and all other church sponsored schools, Roman Catholic or Protestant.

It is certainly true that our tax payments are less because of the existence of parochial schools. Five million children in the U. S. A. are attending Roman Catholic Parochial schools. Hundreds of thousands of children are attending other denominational parochial schools. We in Ridgewood would have to pay a higher school tax if all the children who attend Mt. Carmel were to go to our public schools. More teachers, more space, more facilities would be needed.

Now, let us state as fairly as we can the claims and position of the Roman Catholic hierarchy. I refer to the Roman Catholic hierarchy because many Roman Catholic laymen do not approve of state aid to parochial schools. The Roman Catholic bishops have put themselves on record as favoring such aid and are actively campaigning for it. I think this is a correct statement of their position: The public school is secular. Roman Catholic parents want their children reared in an educational system wherein religion is considered a vital part of life and hence a part of the curriculum. Their freedom to send their children to such a school is curtailed by the fact that not only must they pay for the education of their children in a parochial school but they must also pay taxes toward the support of public schools even though their children do not attend. . . . This economic pressure curtails their freedom of choice of schools for their children. Now, our point of view here is this: The State says that we have a public school system, paid for out of public funds, to which you may send your children. If you prefer to send your children to a parochial school you are free so to do, but, if you do so choose, you must pay for it as any parent must pay for the education of his child if he chooses to send him to a private school. It is important to note that

the Lutheran Church—Missouri Synod which believes profoundly in parochial schools, does not advocate state aid for parochial schools. Here is a denomination which presents a testimony against the position taken by the Roman Catholic hierarchy. As to the support of our public schools, this, I think, ought to be said with force: Beginning some decades ago and up to the present time, this country has committed itself to a system of public education. It has so committed itself that the citizens who are not parents must pay school taxes just as do citizens who are parents. Such is the value we place upon education not only for the welfare of the individual but also for the welfare of the nation.

Now, the proponents of state aid for parochial schools remind us of certain acts and practices of government which blur the line between separation of Church and State so that there is no real demarcation between Church and State in these relationships. We must frankly admit that not every Church-State involvement is all white or all black, but that many are in the gray areas. We must also realize that since in America the Church as an institution lives within the State some relationship between Church and State is inevitable.

Here are some of the things our Roman Catholic friends say: The State indirectly aids the Church by making it tax-exempt. But, as I see it, this policy directly advances the doctrine of separation of Church and State, for the State says to the Church, "We do not require you, compel you, to support us". As soon as the State taxes the Church it requires the Church to support it, thus forming a definite dependency between State and Church.

Again, they say that the Government pays the salaries of Church-sponsored Chaplains, thus linking the Church and State. Our position is this: Members of the Armed Services are not free to attend a church or religious service of their choice regularly. The Government says: In order for you in the Armed Services to exercise your freedom of worship we shall bring Chaplains to you on the bases or the ships where you must remain, so that you may worship according to the dictates of your conscience and receive religious instruction and help from your Church. On the other hand, the Government does not say to the public school children, "You cannot go to the Church of your choice for worship each and every day".

Again, the Roman Catholic Church says that the State aids parochial schools now by supplying free textbooks, providing they are the same as those used in the public schools; by supplying meals to

children going to parochial schools as it does to children in public schools; and by supplying free transportation for children going to parochial schools as it does for those going to public schools. In answer we say that children riding in a non-church bus or receiving food or textbooks is quite a different matter from helping to pay school teachers to teach Roman Catholic doctrine or to help build schools for the purpose of advancing Roman Catholic doctrine and procedures.

Now, briefly, let us state our objections to State aid for parochial schools. First, such aid would obviously break down the wall of separation between Church and State. Even those who advocate state aid for parochial schools admit this fact, for you cannot possibly give state aid to Church-sponsored schools without forming a definite, connecting link between Church and State. This is a Constitutional question, too. President Kennedy, a Roman Catholic, has said over and over again that from his point of view and understanding, direct financial aid to parochial schools out of government funds is unconstitutional. If the Supreme Court should rule that direct state aid to parochial schools is unconstitutional, the Roman hierarchy will undoubtedly press for an enabling Constitutional amendment. Let us not criticize them for this. They have a perfect right as citizens to campaign for a change in the Constitution, for Constitutional amendments have been made and amended. The relatively young and originally American concept of the separation of Church and State is basic in Protestant thinking. Therefore I strongly oppose State aid to parochial schools.

Again, I must state that I object strenuously to a certain moralistic position taken by the Roman Catholic hierarchy. They campaign against Federal aid to public schools unless it is accompanied by Federal aid to parochial schools. They claim that such aid to public schools is discriminatory, hence evil. A Roman Catholic periodical, "The Commonweal", does not agree with the bishops of that Church. It comes out very definitely in support of Federal aid to public schools even though Federal aid to parochial schools is withheld. We should note that when the bill for Federal aid to public schools came up in the Rules Committee of the House of Representatives two Roman Catholic Congressmen, Democrats, representing districts that are heavily Roman Catholic, voted against sending the bill to the floor of the House. Unquestionably, these two Congressmen were influenced by their bishops. One Roman Catholic Congressman, a mid-westerner, favored sending the bill to the House floor. Let us make

our moral judgment on this matter plain and understood.

Ultimately, State aid for parochial schools would weaken our public schools. It would reduce the funds available to our public schools unless school taxes were increased in proportion to the money made available for parochial schools. Even more important, it would, in the belief of many (I am one of them), be the beginning of the end of our public school system as we now know it. A case in point is the experience of the Netherlands. A few years ago the Netherlands voted to give state aid to parochial schools. At that time, 80 percent of the schools were public schools and 20 percent were parochial schools. Now 20 percent of the schools are public schools and 80 percent are parochial. As a matter of fact, some children cannot go to public schools in the Netherlands because only parochial schools exist in certain districts. Well, if the Government supports parochial schools why shouldn't the various denominations establish their own schools for the propagation of their own faith and the inculcation of their own beliefs? It follows that with the growth of parochial schools there will be a syphoning off of public school teachers of religious conviction into parochial schools and thus our public schools will become more secular. A word about that: We have many teachers in our public schools who have a deep, religious faith—Protestant, Roman Catholic and Jewish—who believe in God and the Judeo-Christian ethic. I know some of these teachers and from them we know that it is possible to demonstrate Judeo-Christian principles in the public schools. In fact, this is done.

Further, state aid to parochial schools would add to the cleavages in our pluralistic society. The teaching and fostering of democracy is one of the great values of the public school system. To our public schools go children of many faiths and from all walks of life; they go to classes together, play together, come to know one another and have respect one for the other. What do you think would happen if our children across the country went, each day, to Church-sponsored schools? We already have evidence of cleavage between the children going to the Roman Catholic schools and those going to public schools.

Also, state aid to parochial schools means taxation without representation. In the public schools, the Board of Education represents the public. If we object to the administration of the public school we have a recourse, namely, the selection of the members of the Board of Education, and attendance at Board meetings. If we object to the

ways of the parochial school, we have no recourse, for they are wholly and completely under the jurisdiction of their respective denominations.

Another objection to the use of state funds for parochial schools is that you and I will be forced to pay for the propagation of a faith with which we disagree. Is this democracy, to be forced to pay for the propagation of beliefs which contradict our cherished convictions?

What are we going to do about it? We can take a lesson from the opposition. I suspect they are praying for it, but I know they are doing more than that. They are speaking out in behalf of state aid to parochial schools; by the thousands they are writing to their Congressmen and sending them telegrams. Let us not criticize them for this. What can we do? We can pray, but I suspect that we understand that prayer, like faith, is dead without works. Let us understand our position. Let us voice our convictions reasonably and intelligently. Let our Congressmen know where we stand. Let them know that we care!

CHRIST AND HIS CHURCH

A message delivered before the A. M. E. Zion Training Institute
at Pacific School of Religion on August 22, 1961
by the Reverend Hugh David Burcham, D. D.,
Pastor, First United Presbyterian Church of Oakland and
President, Oakland Council of Churches.

Dr. Charles R. Brown, one time distinguished President of Yale Divinity School, and — as a matter of fact — one time distinguished minister of a great church in the East Bay — told the true story about a land developer who purchased one thousand acres close to a newly mushrooming industrial center. He laid out a town, providing for almost every conceivable convenience — schools, hospitals, theaters, dance hall, clubhouse, parks, playgrounds, attractive homes on easy terms. Because of the proximity to the industry, jobs were relatively easy to obtain. However, this developer had an inborn distaste for religion of any kind. And he actually had introduced into every deed of sale, in order to protect any of the property from what he called

the "curse of religion," a reversionary clause, making impossible the use of any of the property for church purposes.

In the course of a year or two the population mushroomed to five thousand people. However, it became progressively difficult to get good people to come and to hold the good people that had come. It was especially hard to interest decent women. The other kind came. Parents were reluctant to select such a town to raise their children. Children actually were scarce. The public schools had a distressing concern in trying to procure the right kind of teachers. After about five years of this, the whole enterprise began to go to pieces. And the developer, fearing that his entire development would end in bankruptcy, took what was for him a desperate measure. It did not represent a genuine change of religious conviction on his part, but a concession for obvious economic reasons. He had published in the papers and plastered on billboards where everyone near the community might read it, this public manifesto:

TO WHOM IT MAY CONCERN

God knows there is no such person as God, and my motto has always been, "To hell with religion."

But for some fool reason, which no man can fathom, I have found by experience that we cannot do business in this country on any other basis than that silly bit of sentiment which we stamp on our coins, "In God We Trust."

Therefore, infernal foolishness though it all is, I have sent out for a parson, and we are going to build a church.

Now, of course, this is extreme. The only point for using such an illustration here is to make it indelible in our minds that the question is never "Shall we have a church?", but always, "What kind of a church shall we have?"

Your Dean has asked me to speak to the theme "Christ and His Church" and if we are interested at all in the kind of America that insists on a Church at the heart of its communities, if we are interested in the preservation and extension of a vital Church both at home and abroad, this is indeed a timely subject. We are all, as Christians, ready to acknowledge Christ. But not all of us are of a mind to declare our belief in the Church. But if we understand Christ and His word to us, initially spoken to Peter and the disciples, that "upon this rock I will build my Church and the gates of hell shall not prevail

against it," we must also then be conscious that we can not properly speak of Christ without also speaking of His Church.

I well remember early in my ministry one of the leaders in my Church saying that over the past fifty years the great issues confronting the churches had to a large degree centered around the question of fundamentalism as opposed to modernism; the great issue of the next half century, he was persuaded, would focus in the coming to grips with the Doctrine of the Church, and what it meant.

I am speaking this morning to an assembly representing one of the great branches of the Church of Christ, and I want to underscore one very particular concern that I have for the Church. You know John, in his apocalyptic vision, wrote of God's word to the Church at Laodicea: "I know your works, that you are neither cold or hot. I would that you were cold or hot."

The tragedy of half-committed Christians! It's a modern tragedy, too.

It shows in a lot of ways. It shows in the way some so-called church members attend the worship of their churches. It shows in the way some church members who have responsibilities find so many excuses to squirm out from under those responsibilities. It shows in the way some nominal Christians with white faces in Mississippi and Alabama and in Oakland, too, betray the faith they profess in the attitudes they hold to other children of God whose color of skin is not the same. It shows in an area that it is usually not very comfortable to speak about. (At least among Presbyterians. Maybe this is different with Methodists!) I am talking about stewardship, about the way we regard our trusteeship over our lives and our possessions, the way in which we react with respect to our disposition of our time and talents and money.

And so, with reference to the over-arching theme of Christ and the Church, I want to talk for the remaining moments this morning very particularly about how we honor or dishonor that Christ and His Church in this very practical matter of our stewardship.

The great Horace Bushnell, eminent Christian preached of another generation, once said: "One more revival . . . only one more is needed; the revival of Christian stewardship, the consecration of money power to God. When that day comes, the Kingdom of God will come in a day."

It has hardly come yet in America. For in a year when we spent for all religious causes of all kinds as a nation just barely over one

billion dollars, two and one half billion was spent on cosmetics, over three billion smoked up in cigarettes and tobacco, six billion went to recreation and movies, over eight billion was consumed in alcoholic beverages, and jewelry, gambling and assorted luxuries took twelve billion.

Oh, of course, there are some magnificent examples of Christians who take the question of stewardship seriously. They believe it important not only that they worship God, and follow through with the usual expected standard of outward behavior. They believe that in the deeper issues, at those points in life where most of us are most deeply motivated, if stewardship means anything at all, it speaks to us right here. It tells us that God has a plan for our lives, and that the larger questions are never just the questions of more material possessions or more social prestige. There are values to the Christian that take priority over these.

Dr. Wallace Hamilton, popular Methodist preacher, tells of three men, brothers, who owned a thriving and profitable business in a small Tennessee town. They were all offered a chance to take the controlling interest in an invention if they would leave their present work and devote their full energies to the development of this. With their wide contacts they would have an excellent chance of building a strong market for this new product. It would involve their spending a lot more time. They would have to move from their present residences to another location. They would have to uproot their families and no doubt their whole pattern of life would be substantially different. The full focus would have to be in this new business venture. And — no doubt it would mean a lot more money for them. After thinking it over, the brothers refused and this was the reason they actually wrote for their refusal: "We are men with families, and officials in our church. With our present volume of business, we are making a comfortable living and, at the same time, we have time to do our part toward the religious and educational, the civic and charitable enterprises of our city. When our day's work is over we can forget our business, give our evenings to our families, our church, and our community. If we take this thing, it means longer hours. That would leave us no time for our church or our children. We have decided that these are values which money cannot buy, and we cannot sacrifice these things to make more money which we can do without."

Well — in this day of the "organization man", this day of the

rough and tumble skirmish to "get to the top" regardless, this is indeed a new twist. It is a refreshing twist. It is a twist with a strong Christian stewardship flavor. Here are men who understood that Christian stewardship involves an orientation of one's whole set of values.

Now if Christ means to us what we profess with out lips he does mean, then we should all be moved to share proportionately with Him, as regularly as payday, of our financial income. The standard that the Bible gives us as a guide is the tithe — the tenth. Oh, we can become too enamored of the mathematics in this and lose the spirit. For some, the tenth is not enough to represent a sacrificial share. And how can we claim we have a genuine commitment to our Lord if we are not willing to let our sharing cause us some sacrifice? For some, perhaps the tenth is too much at present.

The main thing is that it is a prior sharing. It reflects this consciousness of the relative scale of values governing all of our life. Our responsibility to our church takes precedence over other philanthropic appeals. Oh, I know, for I get them too. And I am very much involved in the United Fund. I am heartily in favor of it. I plan to give to it as generously as I am able. We are besieged with requests for money for good causes. And many, perhaps most, of them are valid. They are good, and we should not turn a deaf ear to such appeals. But what is their relation to our commitment as Christians to our church?

Permit me to quote from an editorial which makes its own point here: "He was the keeper of the lighthouse along the rugged coast. Unnamed ships and innumerable lives were in his keeping out there beyond his sight. To him was delivered enough fuel to tend the lamps for a month. He was to be resupplied when the new month came. There was a knock at his door and a woman pleaded for fuel for her stove to warm her only child. Another caller, a father, asked for fuel that his son might read. Another argued his need for fuel for his engine, and so, in seemingly reasonable philanthropies, the lighthouse keeper parceled out his fuel. Toward the end of the month he turned the spigot, but to his dismay the tank was empty. That night the light went out. Three ships went down and more than a hundred lives were lost in the fury of the raging sea. There was a knock at his door the next morning and an agent of the government stood there. 'Last night your light went out,' he said. Immediately the keeper began to apologize for the darkness by telling of the par-

celing out of his fuel to this project and that, all righteous in their character. But sternly the man of the government said, 'You were given one task above all others . . . to keep this light burning. Other demands upon your fuel were secondary to this. Your light went out, three ships went down, and more than a hundred persons were lost at sea. For this there is no defense'."

We who are members of the Church are the lighthouse keepers for the world. And our commitment to the light of the world makes unmistakably clear to us our priorities in stewardship. Christ has given us the Church as His body. It is no less than just that. If its interest — if His Kingdom — are to be advanced, they will be advanced through our stewardship; through our declaring the priorities that really claim our lives; through our yielding back ourselves in response to Him.

God help us to be faithful in this supreme opportunity.

"I" TROUBLE*

by The Reverend Henry W. McCreary, III
Minister of the John Wesley A. M. E. Zion Church,
Pittsburgh, Pennsylvania

TEXT: "You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye."

Luke 6:42b (RSV)

As we begin these Chapel periods, basic agreement is assured on two thoughts: First—that Christ is the Light, and Second—that our world is troubled! Divergent views certainly exist beyond our starting point and may become even more clearly defined by the time this Institute is ended. And yet, thank God, our presence would indicate fundamental acknowledgment that Christ is the Light though differences may abound as to the extent of His influence upon the world.

At the center of Christ's teaching is the "Kingdom of God." This

*The first in a series of three sermons on the General Theme, "Christ—The Light In A Troubled World," delivered in the Fourth Episcopal District Institute held in the Homewood A. M. E. Zion Church, Pittsburgh, Pennsylvania, July 31-Aug. 4, 1961.

Kingdom is an ideal civilization, controlled by a perfect divine union, whose government can be no less than perfection as a result of working not merely from the outside into its citizenry, but by being endogenous to the citizens and proceeding outward from them; thereby, it magnetically penetrates the hearts and minds of men who are yet BECOMING Sons of God. Christ is unyielding in persistent teaching that until this Kingdom becomes active, poverty, disease, hunger, pain, inter-personal difficulties, wars, death, and mourning will continue to plague mankind and the world.

History reveals that man has often striven to master the world's problems. And yet, they exist even now in overwhelming numbers to the extent that most men embrace a fatalistic concept. How sad, but common, is the cry today in varied modes of expression that cataclysmic ruin and absolute destruction are inevitable!

We have made a mess of things because one basic rule has been neglected repeatedly. Let us put that rule into the words of Lee C. Moorehead from his soul-searching book, *Freedom of the Pulpit*: "The power to convince (is) related to the willingness to confess". While we have put everything on an impersonal basis with emphasis upon collectivity, Christ seeks to enlighten the world on the basis of singularity or individualism. Remember that only as His light penetrates the INDIVIDUAL is it effective. He says a corrected "I" exerts power to correct "THEM" and both will equal a PERFECTED or WHOLE "US". Christ asked a personal question that yet reverberates into every corner of our twentieth century world: "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?"

Please, do not become confused by our interchangeable usage of the seeing "eye" mentioned by Christ and the pronoun "I". For we must not lose sight of the paramount teaching of the text; the "eye" of which Christ speaks is the TOTAL PERSONALITY of the individual. Spiritual ills do not localize themselves, but they affect the total being of man.

Then, is it not easy to understand that the crux of the matter is "I" AM TROUBLED — "I" AM A PROBLEM! The world is largely troubled because "I" am troubled! The collective problem can in no wise be solved until "I" am first solved.

Too long have Christians endorsed the sentiments of that couplet:
"Won't somebody give me some good advice
On how to be naughty and still be nice?"

And we deceive ourselves into believing we are without sin. There is no willingness to confess. Yet, each of us admits to being troubled by our own bent toward CONSTANT SELF-PUNISHMENT. The world doesn't give us headaches and pains nearly as often as cause them ourselves. Our punishment seems to be the inability to forgive self; and, the explaining away of faults to make ourselves better than we are only intensifies that inability. Only "grown-up" persons can tell on themselves; only "grown-up" persons can forgive themselves!

Christ is the answer for "I" trouble. He enlightens us to the point that we are increasingly aware of Him, and in turn aware of ourselves.

It is believed that the Roman poet, Horace, faithfully observed this rule in his poetry: NEVER introduce a God into the arena of action or drama until things become so enmeshed and entangled that ONLY A GOD could untangle it. In this way, Frank S. Mead conjectured about Barabbas in, *THE MARCH OF ELEVEN MEN*. He pictured Barabbas, released by a trick of fate, coming to the cross to watch Christ die for the sheer fun of it. In a half-drunken state, Barabbas stood there with arms akimbo and legs stretched apart. But, suddenly he trembled in a moment of complete awareness, and loudly exclaimed: "Jehovah God! That's MY CROSS He's dying on!"

Certainly, this must have been the thinking of God, when in the "fullness of time" the WORD, the TRUE LIGHT THAT ENLIGHTENS EVERY MAN, CHRIST INCARNATE entered the world. To the "I's" who believe on Him, He gives power to become the SONS OF GOD — ARISTOCRATS OF GOD — if you will.

Christ is the Light in our troubled world when we reflect that Light through total commitment of life and purpose to Him. The next time we complain about the world's troubles, let His words ring clearly in our ears:

"You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye."

WHO IS CHRIST?

by The Reverend William J. Hunt
Minister, Kyles A. M. E. Zion Church,
Sacramento, California

Text: "Whom do men say that I, the son of man, am?"

(Editor's Note: This sermon was one of those delivered before the Ministers' Institute and Leadership Education School held in the Pacific School of Religion in August)

Here Jesus takes a poll of public opinion. He wants to know what the people think about him and his message. Because even the greatest person and the most magnificent message will be lost if public opinion is against it, or if people's ideas concerning the person are confused or twisted or lacking in content. - - - -

Happily, all the disciples reported a high opinion of Jesus' work. Some thought he was John the Baptist. Some thought he was Elias. Others thought he was Jeremias or one of the prophets. Among the common folk, the great masses of people, Jesus was highly regarded. Because he had succeeded in convincing them, in spite of the strong opposition of their leaders, that he was as great as any that had been produced in Israel. But was there anything else to be said? This brings us to the next question.

After listening to what other people thought, those outside of his immediate and constant fellowship, he went on to ask a second question: "But whom say ye that I am?" I am sorry that the scripture records only one answer to this question. Because I like to feel that there were many answers, among even the disciples, but only one right answer. At any rate, Peter answered by saying: "Thou art the Christ, the son of the living God."

To me, this answer is full of meaning. Because it tells me that Jesus is the Lord of Life; that he is the foundation upon which my life must be built and the standard against which my life and yours must be judged. In other words, Jesus is the moral authority for life and we are obliged to live in that light.

In this world, we have many different kinds of authorities. We have authorities in literature, history, military science, atomic energy, rockets. But what Peter said, in effect, was that Jesus is the world's authority for moral living. Because if we would know "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are good, then we must look to Jesus to find them out. This is the first part of my answer to the question, Who

Is Christ: Jesus is the moral authority for life! and if we are to succeed morally in the world, then we must live our lives in his spirit.

Just a causal look at the world will indicate how badly we are in need of a moral authority. In a world where more money is spent to kill people than to help people, reflects our need for the moral authority that is in Christ. In a world where more money is spent on whiskey and fun than to educate children, indicates what happens in life when the moral authority in Christ is denied. In a world where we cannot go to school together or live in the same neighborhood or share the same public facilities together, shows me that we are lost for the lack of a moral authority which God respects and men can regard as worthwhile. But let us hasten on to the second part of my answer to the question: "Who Is Christ?"

But while Peter recognized Christ, it must not be forgotten that when it came to living up to that insight, he failed miserably. That when it came to making the choice between personal security and Christ, *Peter chose rather to be safe than to be sound.*

Peter denied his own best thoughts. His words and actions were different. With his mouth he said that Chirst was everything. In action he said Christ was nothing. Peter had worked himself into a trap, by trying to walk two different roads at the same time. For how can Christ be everything and nothing to Peter or anybody else?

This seeming impossibility, the clash of opposites tells me two things: It tells me something about Peter and all flesh and it gives me the second part of my answer to the question: "Who Is Christ?"

About Peter and all flesh it tells me that we are unable, by our own strength to live up to the light that we find in Christ. And in answer to the question, Who Is Christ, it tells me that we are dependent upon Christ for moral help, moral inspiration and moral redemption. A brief look at Peter's experience as he denies Christ will illustrate my point.

When the cock had crowed three times, Peter realized what he had done. His conscience reminded him that he had violated the truth; that he was in opposition to right; that he had done what he thought he would never do; what he had no intention of doing. And when the pains of conscience began to open up his soul to the dimensions of the wrong he had done and the consequent guilt began to bring home to him the fact that he had put Jesus aside, he turned and

looked into the face of Christ to see what he could find. And I believe he found there in the face of Christ that which transformed him from a moral pygmy into a moral giant.

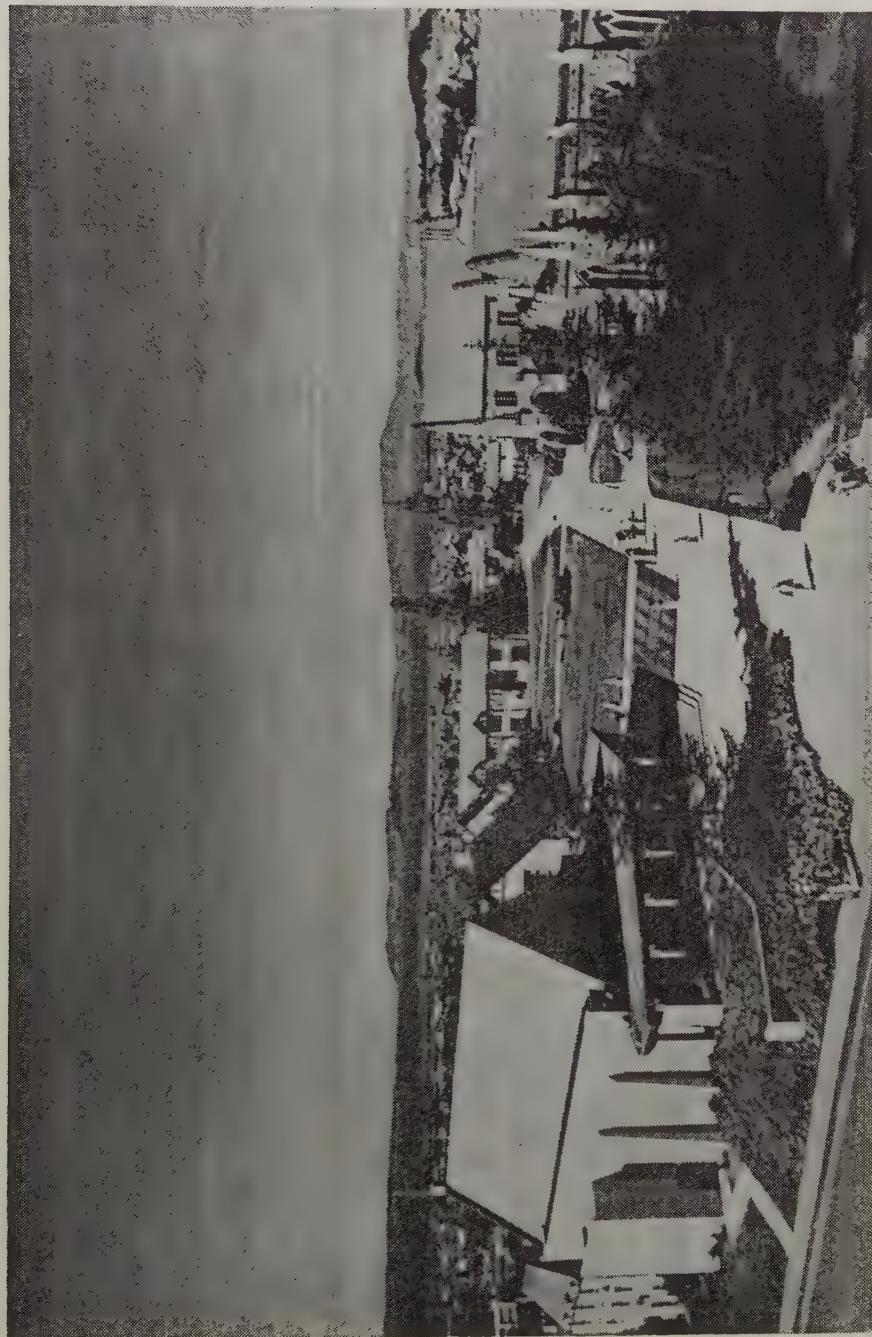
For what he found there in Jesus' face was that there was no condemnation in Christ for anyone who was sincerely sorry for his sins and wanted to repent. What he found there in the face of Jesus was that He was still seeking to save those who were lost and to heal those who needed a physician. What he found there in the face of Jesus was that Christ was still Christ and what he had done had not changed that fact. For Christ is love. Christ is understanding. Christ is forgiveness. Christ is moral redemption.

My imagination tells me exactly what Peter felt standing there looking into the face of Jesus. He was guilty. He was wretched. He was naked. He was unfit and not entitled to mercy, yet, he could find no trace of condemnation in Christ. Peter must have felt what our fathers felt when they sang: "How did you feel when you come out the wilderness, leaning on the Lord?" or again as the poet when he wrote: "Amazing grace, how sweet the sound"

Yes, Christ is two things to me: His moral authority, or as my fathers would say, "Christ is the light of the world, the lily of the valley, the bright and morning star." And He is my moral help, my moral inspiration and my moral redemption, when things go wrong.

Many times the Editor is blamed for the non-delivery of magazines. Repeatedly we have informed our subscribers that magazines are not forwarded EVEN IF YOU LEAVE WITH THE POST OFFICE OF YOUR FORMER HOME YOUR NEW ADDRESS. We are printing in this issue the large number of subscribers whose magazines were not delivered and subsequently burned by the addressed post office.

Reverends R. Dove, 132 N. Congress St., Newton, Pa.; V. Haskins, 309 Douty St., Hanford, Cal.; L. T. Brunner, 1135 Gatty Ave., East St. Louis, Ill.; L. C. Caldwell, 414 Baldwin St., Elmira, N. Y.; A. N. Gibson, 1130 E. 14th St., Winston-Salem, N. C.; M. M. Leake, 2317 Collis St., Charlotte, N. C.; E. R. Michael, 1331 Moretz St., Charlotte, N. C.; J. S. W. Tross; Naomi Moore, 11 South 28th Ave., Phoenix, Ariz.; Ely Lilly, 2501 Hilton, Baltimore, Md.; C. B. Ford, 625 West Main Street, Salisbury, Md. And this is only a part of the 50 magazines not delivered, last quarter.



PACIFIC SCHOOL OF RELIGION, BERKELEY, CALIFORNIA

HISTORICAL NOTES OF ZION METHODISM

Recently there has come into the hands of the Editor a copy of the printed Minutes of the three oldest conferences of Zion Methodism, the New York, the New England and the Philadelphia. We thought it would be interesting to many to set down a few of the items of these Minutes:

In the Philadelphia Conference, which opened May 4, 1850, Jacob P. Hamer was elected Secretary and Joseph Sinclair, Assistant. The following elders were enrolled: Solomon T. Scott, Edward Johnson, Abraham Cole, Peter Fulman, Shadrach Golden, Philip Lum, Nelson H. Turpin, Joseph Jackson Clinton and Moses Gale. Admitted on trial at this conference was Daniel Matthews and coming into full connection were: Charles J. Carter, Jesse Bolden. Deacons were: Isaac Coleman, Charles J. Carter and Jesse Bolden. Among the Superannuated and worn out preachers were: Arthur Lankford and George Stevenson.

At the time the Philadelphia Conference consisted of eight stations and 27 circuits. Interest in Sunday Schools is to be noted in the report of this Department as a vital part of the Annual meetings.

Thirty years after the separation from the Mother Church the New York Annual Conference met on Monday, May 20, 1850. Examination of characters actually took a part of the first four days, showing with what care this was done. It was not unusual to have charges filed, one minister against another. Many of these charges were dropped after compromises, however, or apologies. Another question which was debated at length was the possibility of a Secretary for the Senior Superintendent and whether this secretary should receive a salary. It was at this session, too, that Shawaugunk was admitted to the list of churches.

The controversy between Brothers Williams and Washington was finally (according to the Minutes) "thrown under the table." Brother Leven Smith and Brother B. Hambleton were commissioned to go to Lodi and there organize a society.

On the afternoon of May 29th the United Daughters of Conference from Newark, New Jersey received an audience (it appears that sessions were not open) and presented to the conference \$12.00. Following a resolution to that effect a sermon was preached to the Daughters later as appreciation for their kindness.

It was at this session, 1850, that Morristown, New Jersey requested a minister to effect an organization. Another interesting item is the Ministers' or Preachers' Fund Association which appeared to have on hand \$85.00.

The laymen of the church will be interested, too, in this note: that for every 100 or 200 members a church was entitled to a representative.

Since listed as a part of the Philadelphia Conference, the Baltimore Conference may have held its first session, May 11, 1850 at 4:00 P. M. in Spring Street Chapel, later moving to the Howard Street Chapel and finally to the Baltimore Station Church. On hand for the conference were: the Reverends George Galbreath, Wesley C. Marshall, Jesse Boulden and John J. Moore. Later these others appeared: Christopher Rush, Abraham Cole, and Joseph Sinclair.

The elected Secretary of the conference was Joseph Jackson Clinton. The elders were: Edward Johnson, Jacob Trusty, Wesley C. Scott, Moses Gale, John J. Moore, S. T. Scott. Preachers were: Isaac Coleman, Robert Squirel, Charles Johnson, Jesse Boulden. Admitted on trial was Charles Wright.

The Baltimore station at that time had 350 members. The conference met nine days. And what did they do during this period?

1. They discussed plainness of dress for ministers.
 2. The need of a Hymnal for the denomination.
 3. The Superintendent's support (they suggested that the trustees appoint a steward to solicit these funds).
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The Reverend W. J. Hunt, minister of Kyles Church, Sacramento, Calif., was recently one of a small group from Northern California chosen to visit Europe, the Holy Land and North Africa as a good-will ambassador and clergyman interested in world affairs. Reverend Hunt, who formerly pastored in Tennessee, was transferred to the California Conference and has worked to complete the new church in the capital city of California. His travels abroad not only have added to his personal first-hand knowledge of world conditions but greatly enhances his worth to the local congregation. During the recently held National Council of Churches meeting at San Francisco, the Editor had the pleasure of spending some time in his home, enjoying the fellowship of his family, and speaking to the excellent Kyles Church congregation.

THE GENERAL CONVENTION ON CHRISTIAN EDUCATION, 1962

The General Convention on Christian Education of the African M. E. Zion Church is scheduled for Livingstone College (Salisbury, North Carolina) August 5-10, 1962. This, the basic study conference of the denomination is unique in several ways. First of all, held every four years, it is the only General meeting of the church to which ministers and lay-people go without the added incentive of *transposition paid* and *sustentation provided*. The other two General meetings each have a great bloc of delegates whose expenses are provided for by either the pooled efforts of the General Church or the efforts of district and annual conferences. Amazing then, is the number who, goaded by the desire to do a better job of Christian teaching find the means to sit in the sessions of the Convention.

For example: some 700 individuals, ministers and lay people will spend five days, with almost two hours set aside each day in study that reaches the best standards the denomination can offer. In addition, these same church men and women will set aside the afternoons for practical experiments, listening to messages of interest or searching for the peculiar tools needed in their special type of Christian service. In all, thousands of hours will be spent seeking ways of better Christian living that the message may be carried back to the home church and community.

Perhaps never before has greater care been shown in the selection of theme, motto and emphasis. For if the serious churchman re-examines this Convention he will discover the course and goal of his particular organization for years to come. Progressing from the theme of the last quadrennium: *Our Christian Witness for Freedom*, the new theme is *The Church's Responsibility for Freedom*, certainly in keeping with the problems of our times. The motto of three years ago was: *Living, Preaching, Teaching*. This coming year the motto will be: *Vision, Conviction, Courage*, all needed for a forthright Christian stand on principles so involved in our day. In 1962 we are to be reminded that above all else, Christians must be governed by *God's Will*.

As the membership of Zion Methodism carefully examines the posters which have been produced to focus attention on this Con-

vention it will be noted that every item noted has not only deep significance but its own personal challenge to the viewer. For example: the common task of ALL of us to achieve the desire of God is exemplified in the group leaving the church. There is but one path, not several. We are reminded, too, that mere worship is not enough, for while we may recognize that the worship hour is merely the beginning of the task, so few carry through on it.

Above the church and people are several dates: dates that should remind all of us that in every forward move of our nation the church has played not only its significant part but in practically every case instigated that advance. For example, it is our own opinion that there would not have been an Emancipation Proclamation, whose anniversary we observe January First, had not churches violently reacted to man's inhumanity to man decades before the Presidential signature was placed on that famous document, and while we give due and logical credit to Harriet Beecher Stowe's Uncle Tom's Cabin, we need to include as one of those real basic causes the Methodist Church. Looking backward, too, we who are members of Zion Methodism should never forget our heritage: our interest in lay rights and privileges as evinced in the writing of our first legal documents, our first discipline, our first rejection of unification with other denominations when we felt these rights and privileges were being jeopardized; our interest in education as shown by the first school room; our interest in the universal rights of man; our mission spirit.

If a church should have the complaint of *no program*, a glance at this poster will provide one as can be noted in the five areas symbolized at the right of the poster. The church must work for equality of opportunity in education, citizenship, before the law, in economics and in every other field including transportation.

Were one to re-examine the program of any church it will be found that the focal points of the coming convention are closely in line. The task of the church, our church, can not only be richly implemented but given incentive and acceleration by inspired attendants at Livingstone, August 5-10, 1962.

And this is only a part of the story for there are several other reasons why we should urge our members to attend and attend ourselves. Of course there is the wonderful advantage of fellowship —

an area which appeals to us more and more in this world of gross neglect of human responsibilities. Your young people need to know, for example, that throughout this nation and even overseas, other Zion young people are seeking answers, and finding them through the medium of Zion Methodism. Where they are may not be perfect, and progress may be slow but so it is in many another locale.

Then there is Livingstone College itself, our chief institution of learning. Few have not heard of its campus, few have not made contributions to its welfare. Now here is the opportunity to see the accomplished fact. From the Price Memorial Building, conceived not only in tears but built out of heartache, to the recently undertaken million dollar improvement, the Student Union Building, the new Girls' Dormitory, the new Auditorium-Music Building - - - all can lend a sense of pride nothing else can give. It does not matter whether we shall be more closely identified with the college in the future, for our boys and girls may seek college entrance elsewhere, but here is our great contribution to higher education, the sacrifice of our hands.

If one can, early attendance, the Wednesday before, will give him an opportunity to see his church in action in the Connectional Council which will be held just prior to the Convention. Here all Bishops and General Officers are in attendance and most Board members from all around the Nation.

To those outside of North Carolina, for the third time the General Convention is meeting in the hot-bed of Zion Methodism. You will have an opportunity to see some historic churches, some new churches, some progressive, some not. The rural church of David's Stand in South Carolina, The St. Mark Church in Durham, new structures as well as the church at Wadesboro, churches in Charlotte, Gethsemane (new), Greenville, Clinton (one of our oldest), Little Rock, Stonewall; Evans Metropolitan (another old one) Fayetteville, New Bern, the two Golers in Winston-Salem, Trinity, Greensboro; Highpoint and many others. And, if you wish to prolong your vacation - - -

There is Dorothy Walls Camp in the mountains of Western North Carolina with a fine swimming pool and adequate sleeping and eating accommodations or Dinwiddie in Virginia with one of the finest small swimming pools one can find anywhere (just off Route 1).

EDITORIALS

"ONE OUT OF FIVE FAMILIES WILL MOVE" —TOGETHER MAGAZINE (METHODIST)

For some time this Editor has been concerned about the movement of Zion Methodist families across our nation and our inability to follow them either by membership tracing or the construction of new churches, not to mention leadership. The recent issue of TOGETHER MAGAZINE of the Methodist Church points up this matter even more alarmingly than anything we could say or do to call attention to that which is happening. Certainly the writers of this article have at their hands statistics to prove their contentions and if they have them then we can be reasonably sure that were we to closely scrutinize our situation we would find it infinitely worse.

We would hastily pass over the situation created by the movement of our armed forces personnel and their families, though we sincerely believe that the destiny of the church rests largely here as well, for in these ranks are the flower youth of our generation. To lose them to the denomination certainly must bring almost insurmountable problems. But, looking at the "other side of the coin" a still more alarming situation is to be noted.

For several years, certainly since the First World War there has been a gradual movement of our membership from urban centers of the South to urban centers of the North, seeking better opportunities, better economic situations sans the racial tensions of their home areas. Meanwhile these same *urges* have created a similar movement of rural folk to urban areas of the South, this movement recently intensified by mechanization of the farm, displacing workers or the total abandonment of crop farming to cattle raising or full cooperation of the United States Farm policy of taking land out of production. Certainly World War II has added its impetus to this shifting of population and this desire for more adequate living. More recently the race situation of the South has swelled these migrations to a flood. One need go no farther than the nearest large city to see the evidences of this — crowded slum areas, crowded schools, increased unemployment. In the midst of this situation poor stewardship, lack of adequate training of stewardship, unemployment, all have brought

problems to a church hard put to it to meet its budget without even the beginning thoughts of expansion. Such is our lot today.

Of course we can go on ignoring these danger signals to our own disaster, and perhaps that is the course many of us are willing to follow. This Editor, if this is to be the course, still believes that some affirmative action should be taken on the part of the Church to safeguard this membership to Methodism, and not assume an attitude of abandonment of these shifting groups.

It has been our privilege to observe the Church at work in at least 15 states during the current year. In three major sections we have seen the struggle to meet our budget as it now stands. In no section of the Nation has there been an ease of attainment. At points the leadership has been able to meet these obligations with a minimum of obvious struggle. In others, our heart has sorrowed at the apparent strain, realistic or unrealistic as it may be. We are aware that too frequently the *Cause* has not weighed heavily on our consciences. We know, too, that misunderstanding, ignorance, shallow Christian experience have all contributed their weight of opposition. Be that as it may we must reluctantly admit unless Zion Methodism re-adjusts her present stewardship, we have reached a dead end in our financial operations.

Perhaps it should be stated that this Editorial is not directed to the unconcerned, the light-of-heart, the ONE GENERATION BELIEVERS (the *just so the Church outlasts me* thinkers), but rather to those who take their commission from Jesus Christ seriously, to the point that a common objective from one end of the denomination to the other can be agreed upon. Let it be understood that only a great revolution can stem the present tide, for the basic philosophy of us all must undergo radical change, from the preaching and concern of the pulpit to the responsibility of the pew. Old, worn-out methods of procedure are not only in need of adjustment but total revamping. Christian obligations, so long dormant in many minds must be re-awakened and re-challenged to re-doubled efforts and greater personal sacrifice. And in this sacrifice there must be participation of both high and low, clergy and lay people, great and small. In the past so many of us have conceived the ideas of running away from our challenges or obligations or ignoring them that few of them are successfully met. That can no longer be, for temporary shepherding at one point will surely have its awful results where we think the fields are greener.

This Editor shudders at a future assessment of our work today. We continuously ask ourselves "Is Christ on trial again before us, the Pontius Pilates of our age? Are we seeking to wash our hands of responsibility while all about us we are demanding that men rise to a greater sense of duty to God and to each other?" The Christ we serve as well demands our unfaltering allegiance to Him and our loyalty to our fellowman. A sense of despair must flood our souls to see how aimlessly we follow these principles we teach. The gates of desire have been opened and an irresistible tide sweeps us onward, our desires, our selfish hopes.

If this Editor were to voice a prayer for the Church he loves it would be that somehow we could stand with a united mind on the task which we should accomplish. Forgetful of areas, whether Chicago, Pittsburgh, Washington, New York, St. Louis, Little Rock, Fort Worth, Brewton, Charlotte, Norfolk, Fresno, Spokane, we could move as the Church of God. We would pray that as a Church we would seek for and do that which we were convinced was the will of the Almighty, not the will of men. We would pray that our General Conference would ask of potential leadership not "Whom shall we send?" but "Who will go for us, unselfishly, dedicated, true, loving God, Church and mankind?" We would pray that Annual Conferences would challenge new recruits to "take up their crosses" and follow this Christ that men might KNOW GOD and GROW TO LOVE HIM in spirit and in truth.

Protestant mission activity in Latin America is the subject of three sound filmstrips in color just produced in Hollywood by Family Films. A sound-strip of 35 color pictures with a 12 inch recording tells the story of Children and the Church in Latin America for primary boys and girls. It dwells on the life of children, city and urban, Indian and white, and shows the mission schools and churches. A special feature of illustrated games is added to the filmstrip to teach North American children several games played by Latin American youngsters.

For youth and adults there are two similar sound-color filmstrips: **LATIN AMERICA, ITS PEOPLE AND PROBLEMS**, and **LATIN AMERICA, MISSIONS AT WORK**. These show some of the problems Protestant missionaries face and how they are bringing the message of Protestant Christianity to our neighbors to the south.

ON THE RECEIVING END

Guest Editorial

by Rev. Dr. Ralph W. Sockman

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Before me lies a letter of thanks from a man who wrote it to people who had sent him gifts. Here is a passage of it: "Not that I complain of want; for I have learned, in what state I am, to be content. I know how to be abased, and I know how to abound; and in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in Him who strengthens me."

If we could only discover how to be content in both privation and prosperity, much of our restlessness and anxiety would vanish. Our composure and even our character are so often cracked by sudden changes of financial circumstances.

Which is harder on character - - - a change from prosperity to privation, or from privation to prosperity? It has often been argued that the rich are more likely to go wrong than the poor. Such arguments have good Gospel precedent, for Jesus often warned that the possession of things is prone to inflate the ego and to dull the sense of need, so that the possessor of things lacks the humility and hunger which opens the soul to God.

However, there are temptations of poverty as well as of prosperity. On the one hand is the temptation to self-sufficiency, to self-indulgence, to hard-heartedness; on the other hand is the temptation to self-pity, to envy, to bitterness.

The Epistle from which I have quoted was written in prison. The writer came from a family proud of its heritage. He had grown up in the social prestige of his group. From all of this he had been ostracized. He had been cast off by his own countrymen; he had suffered the cruel distempers of fickle crowds, sometimes being welcomed with applause, only to have the mob turn and stone him. But he clearly shows that he knew how to be abased without becoming sour or self-pitying or bitter.

Some men so school themselves while they are poor that, when they become affluent, they keep their heads and their ideals. It is largely in the time of prosperity that we need to acquire the qualities

which can keep us contented, no matter how under God we find ourselves on the receiving end.

At a village blacksmith shop I recall watching the blacksmith take down roughly shaped pieces of iron from a nail in a rafter and put them into a flaming forge. Then he would pound the white-hot iron on his anvil and thrust it into the water. I never knew just what part the heating and hammering and cooling each played in preparing a horseshoe, but together they somehow toughened and shaped the crude iron until it could stand the beating of the horse's hoof on the hard road. And when I consider this letter of thanks from Paul to the Philippians, I feel that I am standing before God's forge watching Him transform the temperamental Saul of Tarsus into the saintly Paul who could endure all things with courage and contentment.

As again we approach our National Thanksgiving Day, when we count our blessings, many of us find ourselves in privation; so let us look for the secret which made Paul able both to abound and to be abased.

Paul felt that, whatever state he was in, he was getting more than he was giving; and he was grateful. He saw himself, no matter what, on the receiving end. And so should we. When we start to count our blessings, our memories go back to Calvary, and our hearts well up with gratitude. Taking it all in all, whether we are in plenty or in privation, we are on the receiving end. For this and for His Holy Word we give thanks to God.

For the first time we were privileged to attend the sessions of the South Alabama Conference supervised by Bishop F. S. Anderson and meeting in the beautiful little town of Brewton, Ala. Many things impressed us on this visit among them being the hard working nature of the Bishop, the deep humility of the Missionary Supervisor, Mrs. Anderson, the friendliness of the people and the strong determination on the part of the leadership to improve the calibre of the work. In so many different ways the task of our leadership is no small undertaking. At times, there could be the spirit of defeat, but the will to do is still abroad in the land and this spirit is alive in South Alabama.

LOOKING AHEAD IN BOOKS

THE 1962 INTERNATIONAL LESSON ANNUAL

The Seventh Volume of This Comprehensive Commentary

Edited by Charles M. Laymon; lesson analysis by Roy L. Smith.

No other commentary offers so much in one convenient volume! This seventh volume of The International Lesson Annual includes all the features that made the previous editions so popular plus a NEW *Pronunciation Guide* for difficult biblical names.

The Features

Here is what you will find in this all-inclusive commentary on the 1962 International Sunday School lesson: TEXT, The complete text of the lesson in the King James and Revised Standard versions, printed in parallel columns for easy comparison; EXPLANATION, In "Exploring the Bible Text" a Bible scholar explains special meanings in the Bible text not readily gained from the text alone; APPLICATION, Analysis of what the Bible text means in terms of our life today; TEACHING SUGGESTIONS, Step-by-step plans for the lecture method and an alternative plan for the discussion method; and DAILY BIBLE READINGS, with annotations.

Articles on Special Days

Another noteworthy feature is the inclusion of articles for special days. These can be used to supplement regular lessons or as the basis for special lessons. Other helpful features include: a summary of each lesson, an index of Scripture, a subject index, audio-visual resources listed at the beginning of each unit, and maps and line drawings throughout the book. All these in one convenient volume! Here's a book from which everyone can profit.

THE WRITERS: Charles M. Laymon, Roy L. Smith, J. Carter Swaim, E. Stanley Jones, W. Clark Ellzey, Theodore P. Ferris, Alexander Miller, Penrose St. Amant, William Barclay, Floyd V. Filson, Albert E. Barnett, William W. Sloan, Walter Russell Bowie, Howard E. Tower, Gerald B. Harvey, Daisy Dozier.

Published by Abington Press Sept. 11, 1961. 448 pages; price \$2.95

Library of Congress Catalog Card Number: 55-6961

BELIEFS THAT COUNT

by Georgia Harkness

In the opening lines of this inspiring and stimulating work, Dr. Harkness says, "The purpose of this small book is to state the timeless truths of the Christian faith in terms relevant to the perplexities and confusions, the aspirations, joys, and sorrows of modern man in a troubled world. In short, we shall try to see not only what Christians are entitled to believe but also how these beliefs 'count' in the business of living."

Writing with her usual clarity and appeal to the layman, Dr. Harkness gives stirring affirmations of faith which present an illuminating picture of Christianity — what stands behind it, what makes it vital, and what makes it so applicable to every generation.

Included in the twelve chapters are discussions of Christian belief in God, Christ, the Holy Spirit, the Bible, the church.

Chapters include: We Believe in God, We Believe in Jesus Christ, We Believe in the Holy Spirit, We Believe in the Bible, We Believe in Christian Experience, We Believe in Christian Perfection, We Believe in the Church, We Believe in the Kingdom of God.

ABOUT THE AUTHOR: Until July, 1961, GEORGIA HARKNESS was professor of applied theology at the Pacific School of Religion. She taught at Garrett Biblical Institute and Elmira and Mount Holyoke colleges before going to Pacific School of Religion. She is known to thousands through the more than twenty books she has written including: *The Providence of God; John Calvin: The Man and His Ethics; Foundations of Christian Knowledge; Prayer and the Common Life; and The Bible Speaks to Daily Needs.*

Published by Abingdon Press Oct. 9, 1961. 128 pages; price \$1.00

The Editor of the A. M. E. Zion Quarterly Review was privileged, during the sessions of the Allegheny Conference which met at Brad-dock, Pa., to speak in the St. Matthew Church, Sewickley, Pa., the Rev. J. W. Crockett, Minister. In attendance was an inspired congregation, covering all age ranges, a firm tribute to the labors of this pastor who is, we believe, in his second year. St. Matthew Church has, for many years, stood as one of the finer congregations of the Ohio Conference, proud of their church, representative of their community and loyal to the Zion Methodist cause.

THE CONTEXT OF PASTORAL COUNSELING

A comparative study with case histories

by Seward Hiltner and Lowell G. Colston

"What is unprecedented about this book is the precision of the concrete data. Every bit of pastor-parishioner dialogue in this book was taken from electronic recordings, made with full consent of the parishioners and used with their approval. . . At the same time this is the report of the first comparative study of pastoral counseling in relation to counseling by other counselors," says Dr. Hiltner, in the opening pages of this unique book.

By using the same counselor in two settings — the University of Chicago counseling center, and the Bryn Mawr Community Church — and by comparing a carefully controlled set of counselees, the authors shed considerable light on the value of pastoral counseling. Their study points out factors which give the pastor as counselor both advantages and disadvantages, such as the setting of the counseling — the church and all it symbolizes; the expectation of the counselee — the impression he already carries toward the pastor; the shift in relationship, since pastor and counselee do not meet for the first time in these roles; and the aims and limitations of pastoral counseling.

ABOUT THE AUTHORS: SEWARD HILTNER is a member of the faculty of the Princeton Theological Seminary. Until June, 1961, he was professor of pastoral theology in the University of Chicago Divinity School. He is the author of *Pastoral Counseling*, *The Counselor in Counseling*, *Preface to Pastoral Theology*, and *The Christian Shepherd*. LOWELL G. COLSTON is assistant professor of pastoral care at Christian Theological Seminary.

Published by Abingdon Press Nov. 6, 1961. 272 pages; price \$4.50

Library of Congress Catalog Card Number: 61-13193

Elsewhere we have tried to intimate our concern for these waste places of the church. We need not say more here but surely we must find ways and means of lending more than our prayers. The General Family of the denomination was in evidence at both South Alabama where we met our old college roommate, John Van Catledge and here in Arkansas where President Samuel Duncan of Livingstone College and Mrs. Abbie Clement Jackson, President of the W. H. and F. M. Society contributed much to the success of these days of stewardship.

JOHN WESLEY

A fast-moving, popular biography
by Ingvar Haddal

Beginning with life at his rectory home in Epworth and continuing through his college days, the Aldersgate experience, and his long ministry, this highly readable biography of John Wesley paints a vivid picture of his personality and career.

The action moves at a rapid pace, giving insights into the importance of Wesley's mother and brother Charles, into the personalities of the women Wesley loved, and into the influence of his friends and followers. More use of Wesley's writings is made here than in most popular biographies.

Concise in content, thorough in coverage, this account offers a fresh interpretation of this great religious leader.

"What was he like? The present book is no learned treatise on either Wesley or his work," says Mr. Haddal. "Nor is it a disparaging psychological analysis. I will merely endeavour to relate quite plainly the various situations Wesley encountered and how he reacted to them. Then each of us will be able to decide for himself 'what he was like'."

Some of the Chapters: The Rectory at Epworth, Susanna, Parish Minister in Georgia, The Boundaries Are Drawn, Itinerant Preacher, The Many-headed Monster.

ABOUT THE AUTHOR: INGVAR HADDAL is a journalist for Scandinavia's largest Christian daily newspaper, *Vart Land*, and sub-editor of the Methodist weekly, *Kristelig Tidende*.

From 1938 to 1956 he served as pastor of Methodist churches throughout Norway, and for ten years he was secretary of the Norway annual conference of The Methodist Church.

Published by Abingdon Press Oct. 9, 1961. 192 pages; price \$3.50

Another significant happening of the National Conference of United Church Women was the basis for social action. It was nourished by the thoughtful, deeply spiritual counsel of the Anglican Bishop of Pakistan, the Right Reverend Chandu Ray. He turned the 2,000 women gathered from all over this land, and guests from many other lands, back in upon themselves to the realization that human beings must achieve peace within their own hearts before they can create a world at peace.

METHODISM AND SOCIETY IN THE
TWENTIETH CENTURY

Methodism and Society, Vol. 2

by Walter G. Muelder

This book follows the development of the Methodist social conscience from the adoption of the Methodist Social Creed in 1908 to the present. The most comprehensive study of its kind ever undertaken, this volume is one of the four-volume MESTA (The Methodist Church in Social Thought and Action) project.

PART I is a historical survey tracing the response of Methodists to such problems as race relations, civil liberties, industrial relations, temperance, and participation in war and peace.

PART II is an exposition of the structures of Methodist response—the various boards and agencies which were created to cope with problems in various areas of social action.

PART III is an interpretation of the church's position on major areas of Methodist concern and action today—the family, agriculture, communism, world order, and many others.

IN CONCLUSION, Dr. Muelder evaluates the main problems facing Methodism and gives a perspective from which the church can deal with these problems.

ABOUT THE AUTHOR: WALTER G. MUELDER is dean and professor of social ethics at Boston University School of Theology. He holds the B. S. degree from Knox College and the S. T. B. and Ph. D. degrees from Boston University. He has taught at Berea College and the University of Southern California and he served as visiting professor at the Ecumenical Institute in Switzerland. An outstanding philosophical theologian, Dr. Muelder is the author of several books including *Foundations of the Responsible Society*.

Published by Abingdon Press Sept. 11, 1961. 448 pages; price \$6.50

Library of Congress Card Number 61-10814

ADVANCE NEWS

John Knox Press Publications

January - March, 1962

The Lord's Prayer by Walter Luthi—an outstanding exposition of the

Lord's Prayer by one of the leading preachers of Europe. January 29, \$2.50.

Worship in the New Testament (Ecumenical Studies on Worship No. 9) by C. F. D. Moule—a new volume in a series that has proven popular even beyond expectations. Along with *Worship in Ancient Israel* (No. 5 in the series) this will prove a basic book for all interested in a serious study of the worship of the Christian community. January 29, \$1.75; 4 or more of a series (any assortment), \$1.50.

A *Theology of Pastoral Care* by Eduard Thurneysen—at last being made available in English is this standard work on pastoral care. Here is theological basis for pastoral care, from the standpoint of Barthian theology. Translated from the German *Die Lehre von der Seelsorge*. February 5, \$5.50.

The Royal Psalms by Keith Crim—a clearly written study of the Psalms relating to kingship and the Davidic dynasty. Brings much rich scholarship, especially from German sources, into a form accessible to busy preachers and students. Particularly good in discussion of the Royal Zion Festival which many scholars believe to have been held annually in Jerusalem. Includes an exegesis of the Royal Psalms. Foreword by Jacob M. Meyers. March 12, \$2.75.

The Bible in Christian Teaching by Holmes Rolston—written to show the relevance of the Bible (the indispensable book), the importance of its proper interpretation, and the place it should occupy in the church's teaching ministry. March 12, paper, \$2.00.

The Epistle to the Philippians by Karl Barth—someone has said that Barth's biblical expositions will live when his theological works are forgotten. Here, translated from the German, is one of his best. March 12, \$2.50.

And another outpost of the Church - - - North Arkansas where Bishop W. M. Smith faces bravely a work which could very well crush another spirit. The Conference met on familiar ground, to us, St. Paul in Little Rock. Here, surrounded by churches with dwindling memberships because of heavy migrations, low income, hard-to-get leadership, tensions, the church struggles on. We so easily can understand why such a high mortality exists in our chief pastors. When one endeavors to do a good job, advance the Kingdom, promote the general welfare, it has to be admitted that something goes out of a man.

IN AUDIO-VISUAL AIDS

HOLLYWOOD: The stories of great Christian hymns are told in pictures and sound in two unique color filmstrips just released by the Hollywood producer, Family Films. After the origin of each of the hymns is told the words appear on the screen for congregational singing. The accompanying 12-inch record is arranged in "bands" to permit each hymn to be selected and used separately where desired.

The first of the strips carries "Holy, Holy, Holy", "What a Friend We Have in Jesus", "My Faith Looks Up to Thee", and "Dear Lord and Father of Mankind."

The second includes "Stand Up for Jesus", "Just As I Am", "I Love Thy Kingdom, Lord", and "Blessed Be the Tie That Binds".

The two filmstrips may be purchased either in combination or individually, and the filmstrips and recordings are available separately also, from denominational centers, Christian bookstores, and audiovisual libraries and dealers.

HOLLYWOOD: There is general acceptance of the use of films and filmstrips as teaching and discussion aids in Sunday School and in youth groups. Now comes Family Films, Hollywood producer, with a series of four color sound filmstrips specifically planned for the adult group. These filmstrips are designed, according to producer Sam Hersh, to stimulate thinking and discussion. The titles bear this out: BEING A CHRISTIAN IN BUSINESS, LIVING AND WORKING UNDER PRESSURE, FAITH FOR THE SPACE AGE, and FINDING YOUR PLACE IN THE CHURCH.

A parallel "Faith for Living" series for teenagers has as titles: FAITH FOR MAKING CHOICES, FAITH THAT INFLUENCES BEHAVIOR, FOR FUN OR FOR CHRIST?, and FAITH FOR SCIENTIFIC AGE.

For training Sunday school teachers in the church there is another new Family Films series of four teacher training sound filmstrips: HELPING CHILDREN PLAY, HELPING CHILDREN WORSHIP, HELPING CHILDREN GROW IN STEWARDSHIP, and HELPING CHILDREN USE THE BIBLE.

Each kit of four filmstrips includes two 12-inch 33-1/3 rpm records and leader's guides.

A catalog of several hundred films and filmstrips are available, without charge, from the producer, Family Films, 5823 Santa Monica Blvd., Hollywood 38, Calif.

Pacific School of Religion
Berkeley, California